The Art Teaching

A guide for training our children in Kṛṣṇa consciousness

Bhūrijana Dāsa

The Art Of Teaching

"Those early days in Gītā-Nāgarī were difficult for both me, as teacher, and my students. I was untrained and inexperienced, and I lacked teaching skills. Among my many vows of that period was to help train teachers so they would not need to learn as I was learning—the hard way, through trial and error. One result, therefore, of those early days of teaching is this book, *The Art of Teaching*."

-from the Preface

The Art of Teaching includes:

- Śrīla Prabhupāda's quotes on gurukula
- · Teaching by example
- The need to cultivate goodness
- Principles of organization and management
- Discipline: understanding its goal, executing it effectively
- · Learning theory
- Instructing: creating and achieving teaching objectives
- Discussions: their value and how to lead them
- Asking effective questions
- · Listening and counseling
- Organizing a gurukula āśrama curriculum
- Teaching from Śrīla Prabhupāda's books
- · Protecting children from abuse

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For information or correspondence with the author, please write to VIHE, Kṛṣṇa-Balarāma Mandir, Vṛndāvana, U.P. 281124 India

Printed in India at Rekha Printers Pvt. Ltd., New Delhi 110020 Śrīla Prabhupāda was an ideal teacher. His life and accomplishments reveal the success of a teacher exemplar, a master of the principles and techniques of effective teaching.

I offer this book, *The Art of Teaching*, to his lotus feet.

Contents

Foreword By Prof. Vin D'Cruz, La Trobe University xvii	
Preface and Acknowledgments xxi	
Introduction xxv	
Part I: Organization and Discipline	
Chapter 1: Teaching by Example 3	
Setting a Good Example	3
Awareness of Example	5
What is Learned from Example?	5
Imitative learning	
Inferential learning	6
Factors Affecting the Influence of the Teacher	8
Ways of Teaching by Example	10
Demonstration	
Modeling Kṛṣṇa conscious thinking	
Modeling curiosity and interest in learning	12
Socialization through modeling	. 13
Chapter 2: Introduction to the Art of Discipline 15	
Discipline: A Prerequisite to Kṛṣṇa Consciousness	. 15
Three Ingredients Combined Bring Uniform Pressure	. 17
Ingredient one: qualified teachers	. 18
Ingredient two: qualified parents	. 18
Ingredient three: a culture supportive of Kṛṣṇa consciousness	. 20
Great Obstacles to Overcome	. 21
An Overview of Discipline	. 22
Quotes from Śrīla Prabhupāda on Discipline	. 23
Chapter 3: Six Effective Management Principles 29	
Management: Material or Spiritual?	29
Principle One: Cultivate the Mode of Goodness	30
Principle Two: Preach Strongly, Yet Be Sensitive.	32
Principle Three: Keep Strong Kṛṣṇa Conscious Relationships	34
Principle Four: Start and End All Activities Carefully	35
A careful start	36
An effective endingProcedures are Efficient	36
Principle Six: Handle Basic Disruptions Without Losing Momentum	38
Timespie oix. Timede Date Distaplions Vitaleat Dost-	

Chapter 4: Clarifying the Goal of Kṛṣṇa Conscious Training 41	
Increasing a Student's Desire to Serve Kṛṣṇa	41
Some psychology to help our children correctly choose Krsna	12
The challenge of the hourglass	45
How to Do It?	17
Factors within a teacher's grasp	17
Separating Principles and Techniques	19
Incontravenable5	51
Contravenable 5	51
Balancing Structure and Freedom	51
Kṛṣṇa-Centered Education	2
Techniques for Handling Disruptive Behavior	14
Which Road to Take?	6
CHAPTER 5: Teaching and Disciplining in the Modes of Material Nature 59	9
Teaching in the Mode of Ignorance	0
leaching in the Mode of Passion	1
reacting in the wode of Goodness	2
Hostility 65 Non-Assertiveness 65	3
Assertiveness	1
leachers Must Get Their Needs Met	Q
finaling the stress of teaching	0
11 group meeting can be neight	2
75	3
Chapter 6: The Road to Self-Discipline 75	
Sense and Mind Control	
Creating a Basic Classroom Structure	7
Get their uttention, then instruct	2
implementing the structure	2
Trequesting behavior charges)
The late of cocatation	•
Using hints, questions, I-messages and demands)
Using consequences	,
85	;
CHAPTER 7: Using and Misusing Consequences While Disciplining 80	
Evoking Consequences: The Constitution of the State of th	
Child is the Father of Man Evoking Consequences: The Consciousness Counts Tolerance and anger 90	
Consequences Support the Regio Classes Consequences Consequences Support the Regio Classes Consequences Conse	
Plan consequences in advance	
Ien Hints to Help You Choose an Effective Consequence	
Ideas for other consequences	

CHAPTER 8: The Power of the Positive 111	
Engendering a Positive and Encouraging Atmosphere	113
Reinforcement should be immediate	116
The importance of encouragement	
The essence of encouragement	117
Some dangers of praise	119
Varieties of Positive Reinforcement	119
Verbal motivators	
Nonverbal motivators	
Notes, award certificates, prizes and rewards: use cautiously	121
Are rewards bribery?	125
Consequences, Praise, Prizes, and Rewards in Perspective	126
Chapter 9: Dealing With Difficult Students 127	
Kali-yuga and the Decline of Authority	127
Kali's Promise Delivered to the Educational System	129
Varna-sankara: Kali's students	129
Dealing with Difficult Students	130
Don't allow good children to become spoiled	130
Authority in our Schools	131
Authority in our Schools Etiquette is Not "Superficial Niceties"	132
Ideas for Etiquette	133
The attitude and behavior of a student toward his teacher	133
Specific rules of etiquette	134
The results of following these rules of etiquette	135
Rules of Vaisnava Etiquette from Śrīla Prabhupāda	136
Altering a Difficult Student's Self-image	137
The importance of keeping high expectations	138
Difficult students may need individual "prescriptions"	139
Some varieties of problem mentalities	140
Assorted tips in dealing with difficult students	144
Using a Planned Confrontation	147
Planning and executing a confrontation	147
Avoid Unplanned Confrontations	148
CHAPTER 10: Creating an Environment for Effective Discipline	151
A Dissipling Sūtra	151
A Discipline Sūtra	152
Humility is Essential for Devotees	152
We Cannot Allow Students to Fail	154
Hints for creating a successful environment	155
11this for creating a successful chomoliment in	
Part II: Learning Theory	
CHAPTER 11: How We Obtain Knowledge 165	
Functions of the senses	
Functions of the mind	
Functions of the intelligence	167
Functions of the intelligence	168

Functions of the mind Functions of the intelligence Practical Applications of Learning Theory	169
Regulate intake of information through the senses	170
The mind needs time to analyze information	170
Difficulties in remembrance are often retrieval problems	171
CHAPTER 12: Improving Memory in the Age of Forgetfulness 17	73
Kali-yuga—The Iron Age of Forgetfulness	173
The Importance of Memory	173
Principle One: Celibacy—The Prime Factor	174
Principle Two: Present Materials in a Way that Helps Rememberance Recall codes and clues	175
Relevant learning	176
Review	177
Repetition and practice	178
Learning activities	100
Storage, order, and structure of memory	180
Using advanced organizers	101
Part III: Principles of Structured Learning	
CHAPTER 12. Introduction to I	
CHAPTER 13: Introduction to Lesson Plans 189	
Basic Elements of the Lesson Plan Tips on writing lesson plans	189 191
CHAPTER 14: The Key to Lesson Planning: Clarifying Objectives	193
What Am I leaching?	
Implicit vs. explicit instructional objectives Writing Explicit Instructional Objectives	196
Practicing Instructional Objectives Summary of Writing Effective Explicit Instructional Objectives	198
Explicit histructional Objectives	199
CHAPTER 15: Proceeding Towards the Objectives 201	
Objectives	201
, in a solid line	
Lecturing: The Traditional Procedure	205
Questioning	208
Discussion	208
	208
Role Playing	208
Role Playing	208 210 212
Role Playing Learning activities	208 210 212 215
Role Playing Learning activities Tutoring as a learning activity Group learning activities Group learning activities Group learning activities	208 210 212 215

CHAPTER 16: Holding Students' Attention During Lectures	223
Set, Closure, Evaluation, and Liveliness	223
Catching student attention with set	223
Hints on set	225
Summing Up With Closure	227
Set and closure appraisal guide	230
Evaluation: An Ongoing Process	230
Evaluation Within a Planned Lesson	231
Teacher Liveliness	
The teacher's voiceSilence	
Movement	
Gestures	
Eye contact and eye movements	236
Focusing	236
Switching sensory channels	236
CHAPTER 17: The Power and Use of Examples, Analogies, and S	tories 239
Examples	
Analogies	241
Stories	
What Makes a Good Story?	247
Choosing a story to tell	
Learning the story	
Thus and techniques for story-terring	24)
Part IV: Teaching Through Discussions	
CHAPTER 18: Uses of Discussion 255	
The Basic Means of Instruction: Lecture or Discussion?	255
What is a Discussion?	
Discussion: Pros and Cons	
Teachers Leading Class Discussions	
The Topic	
The Beginning	
The power of waiting	
Responding to silence	
Encouraging further response	
Basic Points on Controlling a Discussion	
Further discussion guidelines	269
Directing and Distributing Questions	272
Avoid Questions that "Pull Teeth" Pausing	273
Pausing	273

CHAPTER 20: Asking Effective Questions 279 What Makes a Good Question? 286 Good questions are clear 281 Good questions are purposeful 282 Good questions are brief 283 Good questions are thought-provoking 284 Using Questions to Lead Discussion 285 Focusing questions 285 Foundation questions 285 Extending questions 286 Extending questions 287 Lifting questions 288 Summary 289 CHAPTER 21: An Analysis of Questions 291 Lower and Higher Order Cognitive Questions 291 An Analysis of Questions 292 Non-questions 293 Higher-order cognitive questions 293 Memory questions 293 Translation questions 293 Application questions 295 Analysis questions 295 Synthesis questions 295 Evaluation questions 295 Synthesis questions 296 <	Questions Can be Sequenced	275 27 <i>6</i>
What Makes a Good Question? 280		
Good questions are clear 281		280
Good questions are naturally spoken	Good questions are clear	281
Good questions are brief		
Good questions are thought-provoking Using Questions to Lead Discussion 285 Focusing questions 286 Extending questions 287 Lifting questions 288 Summary 289 CHAPTER 21: An Analysis of Questions 291 Lower and Higher Order Cognitive Questions 291 An Analysis of Questions 291 An Analysis of Questions 291 Lower-order cognitive questions 292 Non-questions 293 Higher-order cognitive questions 293 Lower-Order Cognitive Questions 293 Lower-Order Cognitive Questions 293 Amemory questions 293 Translation questions 293 Application questions 294 Application questions 295 Higher-Order Cognitive Questions 295 Synthesis questions 295 Synthesis questions 295 Synthesis questions 295 Synthesis questions 296 Evaluation questions 297 Part V: Improving Communications: The First Step in Solving Problems CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education 307 Considerations in Acceptable and Unsatisfactory Behavior 308 Individuality of teachers 308 Teacher's Nould cultivate tolerance and compassion 309 Time, Place, and Circumstance 309 Time, Place, and Circumstance 309		
Using Questions to Lead Discussion		
Focusing questions		
Foundation questions 286 Extending questions 287 Lifting questions 288 Summary 289 CHAPTER 21: An Analysis of Questions 291 Lower and Higher Order Cognitive Questions 291 An Analysis of Questions 292 Non-questions 292 Lower-order cognitive questions 293 Higher-order cognitive questions 293 Lower-Order Cognitive Questions 293 Translation questions 293 Translation questions 293 Translation questions 295 Analysis questions 295 Synthesis questions 295 Synthesis questions 295 Synthesis questions 295 Evaluation questions 296 Evaluation questions 297 Part V: Improving Communications: 297 CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education 303 A Teacher's View of Student Behavior 303 Individuality of teachers 308 Teacher should cultivate tolerance and compassion 309 Time, Place, and Circumstance 309 Time, Place, and Circumstance 309		
Extending questions		
CHAPTER 21: An Analysis of Questions 291 Lower and Higher Order Cognitive Questions 291 An Analysis of Questions 292 Non-questions 293 Higher-order cognitive questions 293 Higher-order cognitive questions 293 Memory questions 293 Memory questions 293 Translation questions 294 Application questions 295 Higher-Order Cognitive Questions 295 Analysis questions 295 Synthesis questions 295 Synthesis questions 295 Synthesis questions 296 Evaluation questions 297 Part V: Improving Communications: The First Step in Solving Problems CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education 303 A Teacher's View of Student Behavior 307 Considerations in Acceptable and Unsatisfactory Behavior 308 Individuality of teachers 308 Teacher's should cultivate tolerance and compassion 308 Time, Place, and Circumstance 309		
CHAPTER 21: An Analysis of Questions 291 Lower and Higher Order Cognitive Questions 292 An Analysis of Questions 292 Non-questions 293 Higher-order cognitive questions 293 Higher-order Cognitive Questions 293 Memory questions 293 Translation questions 293 Translation questions 294 Application questions 295 Higher-Order Cognitive Questions 295 Synthesis questions 295 Synthesis questions 295 Synthesis questions 296 Evaluation questions 297 Part V: Improving Communications: 297 Part V: Improving Communications: 303 Surrender: The First Step in Solving Problems CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education 303 A Teacher's View of Student Behavior 307 Considerations in Acceptable and Unsatisfactory Behavior 308 Individuality of teachers 308 Teacher's should cultivate tolerance and compassion 309 Time, Place, and Circumstance 309		
Lower and Higher Order Cognitive Questions 291 An Analysis of Questions 292 Non-questions 293 Lower-Order cognitive questions 293 Higher-order cognitive questions 293 Lower-Order Cognitive Questions 293 Memory questions 293 Translation questions 294 Application questions 295 Higher-Order Cognitive Questions 295 Analysis questions 295 Synthesis questions 295 Synthesis questions 296 Evaluation questions 297 Part V: Improving Communications: The First Step in Solving Problems CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education 303 A Teacher's View of Student Behavior 307 Considerations in Acceptable and Unsatisfactory Behavior 308 Individuality of teachers 308 Teachers should cultivate tolerance and compassion 309 Time, Place, and Circumstance 300	Summary	289
An Analysis of Questions 292 Non-questions 293 Lower-order cognitive questions 293 Higher-order cognitive questions 293 Lower-Order Cognitive Questions 293 Memory questions 293 Translation questions 294 Application questions 295 Higher-Order Cognitive Questions 295 Analysis questions 295 Synthesis questions 295 Synthesis questions 295 Evaluation questions 296 Evaluation questions 297 Part V: Improving Communications: The First Step in Solving Problems CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education 303 A Teacher's View of Student Behavior 307 Considerations in Acceptable and Unsatisfactory Behavior 308 Individuality of teachers 308 Teachers should cultivate tolerance and compassion 309 Time, Place, and Circumstance 300	CHAPTER 21: An Analysis of Questions 291	
An Analysis of Questions 292 Non-questions 293 Lower-order cognitive questions 293 Higher-order cognitive questions 293 Lower-Order Cognitive Questions 293 Memory questions 293 Translation questions 294 Application questions 295 Higher-Order Cognitive Questions 295 Analysis questions 295 Synthesis questions 295 Synthesis questions 295 Evaluation questions 296 Evaluation questions 297 Part V: Improving Communications: The First Step in Solving Problems CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education 303 A Teacher's View of Student Behavior 307 Considerations in Acceptable and Unsatisfactory Behavior 308 Individuality of teachers 308 Teachers should cultivate tolerance and compassion 309 Time, Place, and Circumstance 300	Lower and Higher Order Cognitive Questions	291
Lower-order cognitive questions	An Analysis of Questions	292
Higher-order cognitive questions	Non-questions	292
Lower-Order Cognitive Questions		
Memory questions	I ower Order Cognitive Questions	293
Translation questions	Memory questions	293
Application questions		
Higher-Order Cognitive Questions 295 Analysis questions 296 Evaluation questions 297 Part V: Improving Communications: The First Step in Solving Problems CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education 303 A Teacher's View of Student Behavior 307 Considerations in Acceptable and Unsatisfactory Behavior 308 Individuality of teachers 308 Teachers should cultivate tolerance and compassion 309 Time, Place, and Circumstance 307	Application questions	295
Part V: Improving Communications: The First Step in Solving Problems CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education 303 A Teacher's View of Student Behavior 307 Considerations in Acceptable and Unsatisfactory Behavior 308 Individuality of teachers 308 Teachers should cultivate tolerance and compassion 309 Time, Place, and Circumstance 309	Higher-Order Cognitive Questions	295
Part V: Improving Communications: The First Step in Solving Problems CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education 303 A Teacher's View of Student Behavior 307 Considerations in Acceptable and Unsatisfactory Behavior 308 Individuality of teachers 308 Teachers should cultivate tolerance and compassion 309 Time, Place, and Circumstance 309	Analysis questions	295
Part V: Improving Communications: The First Step in Solving Problems CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education 303 A Teacher's View of Student Behavior 307 Considerations in Acceptable and Unsatisfactory Behavior 308 Individuality of teachers 308 Teachers should cultivate tolerance and compassion 309 Time, Place, and Circumstance 309	Synthesis questions	296
The First Step in Solving Problems CHAPTER 22: Who Takes Responsibility for Students' Problems? 303 Surrender: The First Step in Education	Evaluation questions	297
Surrender: The First Step in Education		
Surrender: The First Step in Education	Chapter 22: Who Takes Responsibility for Students' Problems?	303
Considerations in Acceptable and Unsatisfactory Behavior 308 Individuality of teachers 308 Teachers should cultivate tolerance and compassion 309 Time, Place, and Circumstance 309	Surrender: The First Step in Education	303
Individuality of teachers	A reactier's view of Student benavior	207
Teachers should cultivate tolerance and compassion 308 Time, Place, and Circumstance 309	Considerations in Acceptable and Unsatisfactory Rehavior	208
Time, Place, and Circumstance		
Time, I face, and Circumbance	Teachers should cultivate toterance and compaction	200
Keeping the balance	Time, Tace, and Chedipalice	010
	Keeping the balance Diguized by eGangoni	311

Limitations for a teacher	
Who Owns the Problems Caused by Student Behavior?	313
The No-Problem Area	314
The Importance of Problem Ownership	315
Two Kinds of Students	315
A typical situation	317
Conclusion	318
CHAPTER 23: Developing The Ability to Listen 321	
The Well-Wishing Friend	321
Stumbling Blocks	
Stages of Listening	326
Passive listening	326
Listening with nonjudgmental acknowledgments	
Invitations for deeper communication	
Responding With Understanding	329
Practical tips in conversation	333
Know when to stop	
Poor substitutes for responding with understanding	334
A Word of Caution	
Appendixes	
Appendix I: Śrīla Prabhupādas Quotes on Gurukula 341	
APPENDIX IA: The Importance of Gurukula 343	3/13
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment	343
APPENDIX IA: The Importance of Gurukula 343	343
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance	343 344
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357	344
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357 Optional Study Assignment	344
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357	344
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence	344
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence APPENDIX IC: The Basic Gurukula Program 371	357
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence APPENDIX IC: The Basic Gurukula Program 371 Optional Study Assignment	357 358 371
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence APPENDIX IC: The Basic Gurukula Program 371 Optional Study Assignment Academics	357 358 371 375
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence APPENDIX IC: The Basic Gurukula Program 371 Optional Study Assignment Academics Facilities	
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence APPENDIX IC: The Basic Gurukula Program 371 Optional Study Assignment Academics Facilities Personnel	
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence APPENDIX IC: The Basic Gurukula Program 371 Optional Study Assignment Academics Facilities Personnel Parents	
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence APPENDIX IC: The Basic Gurukula Program 371 Optional Study Assignment Academics Facilities Personnel	
APPENDIX IA: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance APPENDIX IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence APPENDIX IC: The Basic Gurukula Program 371 Optional Study Assignment Academics Facilities Personnel Parents Operation	
Appendix Ia: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance Appendix IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence Appendix Ic: The Basic Gurukula Program 371 Optional Study Assignment Academics Facilities Personnel Parents Operation Appendix II: Preaching is the Essence 387	357 358 371 375 379 379 380 380
Appendix Ia: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance Appendix IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence Appendix Ic: The Basic Gurukula Program 371 Optional Study Assignment Academics Facilities Personnel Parents Operation Appendix II: Preaching is the Essence 387 Preaching to Students	
Appendix Ia: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance Appendix Ib: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence Appendix Ic: The Basic Gurukula Program 371 Optional Study Assignment Academics Facilities Personnel Parents Operation Appendix II: Preaching is the Essence 387 Preaching to Students The Quality of the Teaching / Preaching	357 358 358 371 375 379 379 380 384 387
Appendix Ia: The Importance of Gurukula 343 Optional Study Assignment Gurukula: Its Importance Appendix IB: The Essence of Gurukula 357 Optional Study Assignment Gurukula—Its Essence Appendix Ic: The Basic Gurukula Program 371 Optional Study Assignment Academics Facilities Personnel Parents Operation Appendix II: Preaching is the Essence 387 Preaching to Students	357 358 371 375 379 379 380 384 387

Appendix III: Elevation to Goodness 409	
APPENDIX IV: Becoming Gurus for Our Children 419	
Who Holds the Responsibility?	420 421 422 422
Appendix V: Developing an Āśrama Curriculum 425	
The Need for an Āśrama Curriculum A Secondary Reason: Āśrama Teachers Should Teach When and Where to Teach Out of the Classroom into the Temple: A Word on Positive Reinforcement In Summary An Āśrama Curriculum 1. Śrīla Prabhupāda 2. The Gurukula Āśrama 3. Visiting Kṛṣṇa's temple	425 426 427 428 428 432
APPENDIX VI: Questions 449	
Chapter One: Teaching By Example Chapter Two: Introduction to the Art of Discipline Chapter Three: Six Effective Management Principles Chapter Four: Clarifying the Goal of Kṛṣṇa Conscious Training Chapter Five: Teaching and Disciplining in the Modes of Nature Chapter Six: The Road to Self-Discipline Chapter Seven: Using and Misusing Consequences While Disciplining Chapter Eight: The Power of the Positive Chapter Nine: Dealing with Difficult Students. Chapter Ten: Creating an Environment for Effective Discipline Chapter Eleven: How We Obtain Knowledge Chapter Twelve: Improving Memory in the Age of Forgetfulness Chapter Thirteen: Introduction to Lesson Plans Chapter Fourteen: The Key to Lesson Planning: Clarifying Objectives Chapter Fifteen: Proceeding Towards the Objectives Chapter Sixteen: Holding Students' Attention During Lectures Chapter Seventeen: The Power and Use of Examples, Analogies, and Stories Chapter Nineteen: The Basics of Discussion Chapter Nineteen: The Basics of Discussion	450 451 452 452 453 454 455 456 457 458 458
Chapter Nineteen: The Basics of Discussion Chapter Twenty: Asking Effective Questions Chapter Twenty-one: An Analysis of Questions Chapter Twenty-two: Who Takes Bosses 1988	. 460
Chapter Twenty-two: Who Takes Responsibility for Students' Problems?	ACE

APPENDIX VII: Protecting Children from Abuse 467 The Child Protection Team 468 A: Prevention 468 B: Complaint Procedure 468 C: Action 468 Child Protection Program For Schools 469 Screening of Staff and Students 472 Definitions of Child Abuse 474 Who the Abusers Are 474 Identifying Abuse 475 Monitoring Suspected Cases 476 Responding to a Child's Disclosure 478 Counseling 478

Bibliography 481

Index 483

Foreword

Prof. Vin D'Cruz La Trobe Unïversity Melbourne, Australia

This volume titled The Art of Teaching by Bhūrijana dāsa is firmly grounded in Kṛṣṇa consciousness as formulated by Śrīla Prabhupāda. In addition to the weightier and more studied speeches and writings, Bhūrijana dāsa draws on Śrīla Prabhupāda's letters and conversations, which gives his rendition of Śrīla Prabhupāda's thought a welcome immediacy and accessibility. The anecdotal and other narrative illustrations, drawn from sacred literature and living experience, also make the book very readable.

Many renditions of ancient thought are encapsulated exclusively in the original contexts in which they were formulated. Sometimes, it has been difficult to relate such substance and form to queries arising from a modern world. It would appear that Bhūrijana dāsa was aware of such a quandry, for, in imparting the art of teaching of traditional wisdom and spirituality he has also judiciously taken up knowledge, skills, and sensitivities articulated in more recent times. He has skillfully carried out an exercise in discrimination. What he has done has been to sift through

xviii

modern thought relevant to teaching and he has extracted only those elements that are appropriate for the exposition of traditional thought. This welding of ancient ideals with modern techniques and skills, in The Art of Teaching, is a major contribution to making the techniques of teaching Krsna consciousness a science to be learned by Śrīla Prabhupāda's followers.

For the general public with a spiritual orientation, this book also has an appeal. Modern books on education, at the very most, speak of the Educated Man as the ideal. One searches in vain for statements to the effect that education has also to do with wisdom or God consciousness; and if at all one comes across such a statement, the accompanying discussion usually attempts to prove that nothing is really different because Higher Consciousness is really the same as any other form of consciousness—all this in the name of "being one with the other", a breaking down of boundaries. The end-result is often a degrading of all ideals. So, for the spiritually oriented reader, it is a breath of fresh air to encounter a book that shows how it is possible to grasp the best that the modern world can offer and harness it in the transmission of God consciousness, and, in this instance, of Kṛṣṇa consciousness.

In essence this book argues that the best forms of teaching are through both precept and example. It is a message that lies close to my heart. The most effective teacher, I believe, is one who has a clear view of the ultimate purpose of life, which is supported by deep knowledge and understanding, and is manifested in his personal and social life. Any serious contradiction between his or her beliefs and practice will render that person ineffective as an exemplar of the purported spirituality and wisdom. This does not mean that teachers are born perfect; it means that to be effective teachers need to strive for congruence of belief and personal habit. Unless we embody the values we propound, youthful minds will quickly sniff us out and instinctively recognise the contradictions in us. More seriously, our students will stop believing in us even before they formally recognize they are doing so. And that would be a tragedy. But if they sense that we, as teachers, are ourselves actively groping towards living out the values we are trying to impart to them, they will respect us and wish to emulate us, while forgiving us our minor transgressions. In addition, if we are warm towards our students, always helping them up when they stumble, they will unconsciously learn to trust us with good reason, even love us. It always impresses me to hear the disciples of Śrīla Prabhupāda talking of him with deep warmth and love, and I conclude that theirs must be a reciprocal warmth, that they, in turn, are radiating what they received from

him. The *taught* part of the teaching experience supports that which is *caught* in the process of associating with the teachers and elders. Students do learn even when no formal teaching takes place, for they are unselfconsciously and constantly learning from the example of the teachers' and other elders' lives.

The book's strongest point, in a sense, is to be found in the numerous direct quotations of Śrīla Prabhupāda used to show what he really was—a great teacher. Prabhupāda's followers will be delighted to see their guru using expert teaching techniques time and time again to convey the principles of Vedic knowledge. These give the book both life and spiritual potency. In addition, it is also pleasing to see that Bhurijana has reminded us of Śrīla Prabhupāda's specific instructions on teaching by including quotes compiled by His Holiness Jagadīśa Goswami in his now out-of-print book: Śrīla Prabhupāda on Gurukula.

The Art of Teaching is versatile and practical. Theoretical points are given practical application. As Prabhupāda reminds us, "everything should be practical." The contents of this book have already been tested in classes given in the Vaiṣṇava Institute for Higher Education in Vṛndāvana. The success of these lessons along with their active use by the very teachers trained by Bhūrijana, have led to the demand for this book to be published

in its present form.

The book can serve a variety of devotees interested in teaching Kṛṣṇa consciousness. Beginning teachers with little other resource on which to fall back will find guidance. Bhūrijana was himself in such a situation, when I first met him. He so much wanted to spread the teachings of Śrīla Prabhupāda to gurukula students but felt inadequate to the task because, he felt, he had not had adequate professional training as a teacher. When put into contact with friends of mine who were in teacher training, Bhūrijana proved from the start a sensitve and discriminating student. He absorbed the best and most appropriate and left aside, without negativity, that which was not useful. In the many discussions I was privileged in having with him both in Melbourne, and in Vṛndāvana, Bhūrijana's passionate commitment to his teacher, Śrīla Prabhupāda, and his teachings, was a reminder to me of what the correct orientation of pupil to teacher should be. One cannot be good teacher who has not first learnt to be a good pupil.

For his warmth and the living example of his struggle to embody the values he esposes, I am both humbled and honored to be his friend: I ad-

mire his mind, but first I admire his big heartmout

Preface

In May of 1976, Śrīla Prabhupāda instructed me to work with gurukula. I arrived in August at Gītā-Nāgārī, ISKCON's farm in Pennsylvania, for my first teaching assignment. Jagadīśa met me at the Harrisburg airport, and it was late at night by the time we drove past the ISKCON Farm sign, turned right up the slight hill at the entrance to the property, and pulled into the gravel driveway of a newly constructed house. We entered the building, walked through a passage-like hallway, and flicked on the light in a room that served both as academic classroom and gurukula āśrama.

I immediately beheld a large, wood-walled, linoleum-floored room carpeted with the whimsical pattern of eight young bodies, half in and half out of their sleeping bags. As we entered, several boys turned over in their sleep. I moved to a window, appreciating Gītā-Nāgārī's fresh country air and wondering, "What will my new service be like? Can I really teach gurukula?" But these questions, nourished by the fragrant and cool air, were cut by a practical thought: "It's late and we have to wake up early to care for the boys." I then took rest.

At about midnight, Siddha Baba, one of the boys, suddenly stood up straight and threw up all over the room. Jagadīśa and I also awoke, comforted the boy, and cleaned up. The others slept on, oblivious.

The next morning I awoke, eager to begin, and especially curious to meet Premānanda, an eight-year old boy who was the first male child born to ISKCON devotees. We woke the boys and directed them to bathe. I then noticed Premānanda struggling to tie his dhoti. "You're not a baby. You can do it, Prem," I joked. Premānanda burst into tears.

Later, during mangala-ārati, I observed Jagadīśa admonishing the boys, "Chant! Chant!" A chill went up my spine. "Must I do that? During mangala-ārati?"

Ten days later, alone and caring for the boys myself, I found I was in fact admonishing the boys to chant during mangala-ārati, but without the seasoned patience of Jagadīśa. The following days, weeks, and months were filled with agony and ecstasy. The boys were sweet, rowdy, energetic, and independent-minded. I tried to focus my mind on Prabhupāda's order for me to work with gurukula as well as his vision that young boys and girls, if trained properly in Kṛṣṇa consciousness, could save both themselves and the world. As I attempted to train the boys, they, all experienced gurukula students, began my first teacher training course—mostly by showing me what would not work. Yet gradually, our school's āśrama life and academics began to gel.

But those early days of teaching in Gītā-Nāgārī were difficult for both me and the boys. (O early students, please forgive me! I was untrained, inexperienced, and lacked teaching skills!) Few in our Gītā-Nāgārī community appreciated the austerities of the service: teaching the āśrama skills, supervising the morning program, organizing and teaching academics (with no standard schedule, no curriculum, and no textbooks), crowded and austere living and teaching facilities, and the help of only my wife

(who was also caring for our 18-month-old daughter).

Among my many vows of this period, one was to help train gurukula teachers so they would not need to learn as I was learning—through trial and error. One result, therefore, of those early days of teaching at Gītā-Nāgārī is this book, compiled after ten years of teaching in gurukula, eighteen years of associating with gurukulas, ten casual and three intense years of academic research (a complete bibliography is included after the appendixes), three semesters of running teacher training courses in Vṛndāvana, and twenty-seven years of practicing and teaching Kṛṣṇa consciousness. In addition, I've spent considerable time observing and discussing teaching with patient and dedicated devotee and nondevotee teachers (my two sisters are both teachers—it's in my blood—and they were among the patient and the dedicated who helped). I also met with

professors of teacher training at Columbia University in New York, the University of London ("The trouble with you Americans is that you wish to convert everything into a scientific equation. Teaching isn't reducible in that fashion. It simply is effective communication between two individuals"), and especially in LaTrobe University in Melbourne.

The principles described in *The Art of Teaching* are widely applicable. After examining Śrīla Prabhupāda's conversation transcripts as well as his books, such as Śrīmad-Bhāgavatam and Caitanya-caritāmṛta, I found ample examples of Prabhupāda himself using these principles while instructing and training. I have therefore included many quotes from Śrīla Prabhupāda to illustrate teaching principles and techniques. The inclusion of these quotes adds both spiritual potency and *śāstric* validity to *The Art of Teaching*.

Our hope is that *The Art of Teaching* will thus prove helpful for aspiring, new, and experienced academic and *āśrama* teachers. In addition, parents, temple administrators, and preachers will discover useful principles.

No book, including *The Art of Teaching*, will magically solve all the problems that confront teachers, especially new teachers. Teachers must still struggle through success and failure to gain experience and earn their expertise. We hope *The Art of Teaching* will add a fragrant and favorable breeze to shorten and lighten that journey.

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Vin D'Cruz, a distinguished author, educator, and teacher of teachers. for writing the Foreword, for his valuable suggestions on teacher training, and for introducing me to the staff of the teacher training segment of LaTrobe University in Melbourne. He very wisely reminded me that the essence of gurukula training is allowing the students to associate with their teacher. "Gurukula is training in Kṛṣṇa conscious living, and by associating with Krsna conscious teachers, learning how to meet the problems of life," he said. He also insisted that I acknowledge that effective teachers necessarily possess warm, not hard, personalities: "Don't waste time thinking that an effective teacher may know the techniques of teaching without being concerned with individual students."

Professors George Wills and Bernie Neville of LaTrobe University for their time and gifts of training videos, and for allowing me to attend their classes.

The devotees at the Bhaktivedanta Archives for doing the tremendous work of publishing Śrīla Prabhupāda's conversations which proved so

helpful in finding examples of Prabhupada's teaching expertise.

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Introduction

Years ago, Indian passports included a space for the passport holder's occupation. Therein, Śrīla Prabhupāda noted his own occupation as **Teacher**. We followers of Śrīla Prabhupāda, whether in the classroom, at home, on the streets distributing books, in the office managing a temple, or even working privately as a businessman, aspire to follow Śrīla Prabhupāda as teachers of Kṛṣṇa consciousness. *The Art of Teaching*, therefore, is written in one sense directly to teachers and parents, yet, in another sense, it offers advice on teaching to all members of our Society.

Each of the five sections of *The Art of Teaching* can be read independently. Yet, our recommendation is that you read this book sequentially, in its entirety, and then refer back to specific sections as you find the need. Gurukula teachers and parents should find all sections relevant; other devotees—managers, preachers, etc.—may choose sections to read that are specifically related to their services.

The essential principle of Kṛṣṇa Conscious teaching is the teacher's Kṛṣṇa consciousness. Teaching, therefore, is preaching—by words and ultimately by example. We establish this priority in the first chapter entitled, "Teaching By Example."

Without discipline there is no question of being a disciple, and without fully accepting the position of disciple, there is no question of becoming Kṛṣṇa conscious. Chapter 2, "Introduction to the Art of Discipline," describes the three critical ingredients needed for maintaining proper discipline: qualified teachers, qualified parents, and a supportive culture. This chapter also provides an overview of Kṛṣṇa conscious discipline by presenting a collection of quotes from Śrīla Prabhupāda.

Chapter 3 explains six management principles for teachers. As management in Kṛṣṇa's service is spiritual, not material, teachers should master these management principles to maximize the effectiveness of their

teaching.

In chapter 4, "Clarifying the Goal of Kṛṣṇa Conscious Training," we discuss the goal of gurukula: that our children choose to serve Kṛṣṇa. We include here an analysis of a child's psychology at different stages of his development. We also present teachers with principles to help them discriminate between which factors of the child's development are, and are not, within their control. The chapter concludes with a discussion on balancing structure and freedom in Kṛṣṇa conscious education.

In chapter 5 we explore the three modes of material nature. Our dealings with students, specifically the methods of discipline we use, reveal

much about which modes we are influenced by.

Acknowledging the goal of gurukula, as we did in chapter 4, we begin chapter 6 with the premise that a teacher's duty is to help his students achieve self-discipline. Here, we begin our shift from theory to practice. We hear about keeping order in the classroom and giving effective instructions. We then begin our discussion on using consequences—what happens as a result of students choosing to follow or not follow given instructions.

We further explore consequences in chapter 7 by discussing the consciousness that makes our use of consequences effective or ineffective. We also stress the need to continuously evaluate their effects. This chapter

concludes with a compendium of many effective consequences.

Lest our discussion on discipline and consequences leads one to believe that an effective school atmosphere must be negative or oppressive, chapter 8 examines the use of positive reinforcement in creating a healthy,

encouraging atmosphere for learning.

Despite our best efforts to create the right atmosphere, there will inevitably be problems. Therefore, chapter 9 examines three points: Kali's effect on educational systems, the need for Vaiṣṇava etiquette; and types of difficult students and ideas on how to help them:

Chapter 10 concludes the discussion on discipline with a "Discipline Sutra": Individual personality + mercy – pride = confidence + humility. We then discuss in detail how teachers can help their students achieve the delicate balance between humility and self-confidence. If we help them succeed in this, we have done a great service.

Part II, "Learning Theory", could also be titled: "How Knowledge Is Acquired." Chapter 11 analyzes the function of the senses, mind, and intelligence in learning. Both Śrīmad-Bhāgavatam and Śrīla Bhaktivinoda Thākura provide us with valuable insights into the theory of how we learn. We end the chapter by practically applying this knowledge to teaching.

Chapter 12 explains two keys to increased memory: celibacy and the proper presentation of materials. Teaching relevant materials with review, repetition, and order will help students recall what they have been taught.

Since learning is the goal of teaching, teachers must first plan what they want their students to learn. Then they can decide how to teach it. Therefore, Part III is entitled "Principles of Structured Learning."

Chapter 13 details the five aspects of a lesson plan: lesson objectives, materials, preparation, procedures, and evaluation.

Chapter 14 explores objectives, both long-range educational objectives and one-lesson instructional goals. Writing effective objectives can be tricky, but it is crucial.

Once our teaching objectives are clear, a teacher begins proceeding towards the goal—the subject of chapter 15. This chapter discusses specific methods to accomplish a teaching objective: lecturing, role playing, and a variety of learning activities such as debate, small group work, and tutoring.

Chapter 16 focuses on lecturing. Here we learn how to begin and end lectures effectively. We also discuss "teacher-liveliness"—techniques to keep students attentive during a lecture.

Chapter 17 demonstrates the importance of examples, analogies, and stories, all of which Śrīla Prabhupāda used extensively in his own teaching.

Although discussion could have been included in Part III as a method of instructing, we have devoted an entire section to this topic. Acquiring Vedic knowledge is generally equated with hearing from authority, but Śrīla Prabhupāda used discussion to train his disciples during his morning walks and room conversations. He also wanted the GBC to make decisions by joint discussion.

Chapter 18 defines discussion, and examines the many advantages to

using it.

Chapter 19 explains the essential elements of discussion: choosing topics, beginning, controlling and monitoring, questioning, responding to answers, and ending.

Chapter 20 covers the elements of a good question. Questions should be clear, purposeful, naturally spoken, brief, and thought-provoking. The chapter ends by describing the four kinds of questions used when leading a discussion.

Chapter 21 takes question from the context of discussion and divides them into two general categories: lower- and higher-order cognitive questions. Higher-order cognitive questions test more than rote memorization; they probe a student's actual understanding and push him to deepen that understanding.

Part V examines another role of the teacher: a concerned well-wisher and counselor of the student.

Sometimes a teacher has to be an assertive disciplinarian and sometimes a concerned listener. Chapter 22 gives us guidelines to discern when to play each role. This chapter also deals with a difficult question: must we, as concerned teachers, feel anxious over a student's problem which is beyond our power to change? We discuss acknowledging our limitations, especially when dealing with unsurrendered students. We also discuss stances we can take to help our students make progress.

Too often we give advice to troubled students before understanding the nature of their problems. Chapter 23 explains the need to first listen and then counsel. This chapter provides details on improving listening skills and creating a favorable atmosphere for open discussion and problem solving.

To complete The Art of Teaching, I have compiled seven appendixes:

In appendix I, "Śrīla Prabhupāda's Quotes on Gurukula," you will find quotes from Śrīla Prabhupāda's books, conversations, and letters that were originally compiled by His Holiness Jagadīśa Goswami.

Appendix II, "Preaching is the Essence," describes the need for teachers to preach to their students by carefully studying and explaining the śāstra. Included are many sample quotes from Śrīla Prabhupāda's books, useful for both spiritual and academic teaching.

"Elevation to Goodness," appendix III, is an essay written about the relationship between cultivating the mode of goodness and teaching Kṛṣṇa consciousness.

Appendix IV, "Becoming Gurus for Our Children," requests those who train students—whether as parents or teachers—to view their responsibility as on par with guruship.

Appendix V explains the need for developing an āśrama curriculum. Included is a sample curriculum I developed while teaching at Gītā-nāgarī.

Appendix VI contains study questions for each chapter in this book. We have included these to help the reader comprehend and retain the lessons as well as to serve those using this to train their teachers.

Finally, appendix VII provides basic information we all should know about protecting our children from abuse.

* * *

We pray that *The Art of Teaching* helps devotees around the world bring their dependents closer to serving the lotus feet of Śrī Śrī Rādhā and Kṛṣṇa in Śrī Vṛndāvana-dhāma, and in doing so, brings pleasure to our divine master, Śrīla Prabhupāda.

Abbreviations:

Śrīmad-Bhāgavatam Bhagavad-gītā Caitanya-caritāmṛta Conversations with Śrīla Prabhupāda Bhāg. Bg. Cc.

Conversations

Part One

Organization and Discipline

Teaching by Example

Setting a Good Example

We should concentrate on training the children up in Kṛṣṇa consciousness, not so much formal academic education—a little reading, writing, mathematics, that's all—but more by giving them facility to follow the examples of the older devotees in the regular Kṛṣṇa conscious program.

—Letter to Satsvarūpa dāsa, February 16, 1972

Let the children associate with the elders as much as possible in the routine Kṛṣṇa conscious program.

—Letter to Aniruddha dāsa, February 16, 1972

The best way to train the children is by letting them associate with their elders in the regular schedule of devotional practices.

—Letter to Satsvarupa dasa, February 28, 1972

By the good association of their parents and other older members, they will become nicely fixed in Kṛṣṇa consciousness.

—Letter to Satyabhāmā-devī dāsī, February 28, 1972

Simply by associating with the elderly members, the children will learn everything. The quality of the elderly members must also be exactly to the standard of excellent Vaiṣṇavas. Otherwise, the children learn by example, and they will be very easily misguided if their senior godbrothers and godsisters are themselves neglectful.

—Letter to Satsvarūpa dāsa Gosvāmī, July 1, 1972

* * *

The basic principle of a Kṛṣṇa conscious teacher is that he teaches by example.

ei mālākāra khāya ei prema-phala niravadhi matta rahe, vivaśa-vihvala

The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered.

Purport: It is the mission of Śrī Caitanya Mahāprabhu to act Himself and teach the people. He says, āpani ācari' bhakti karila pracāra (Cc., Ādi 4.41). One must first act himself and then teach. This is the function of a real teacher. Unless one is able to understand the philosophy that he speaks, it will not be effective. Therefore, one should not only understand the philosophy of the Caitanya cult but also implement it practically in one's life.

—Cc., Ādi 9.51

Students learn even when no formal instructional attempts are being made. All learners, not just young children, only need to see the behavior demonstrated by their teacher to spark the natural tendency to imitate a superior. In the Vedic system, therefore, the teacher is called $\bar{a}c\bar{a}rya$. Within this word is $\bar{a}c\bar{a}ra$ (activities), for acting properly is the first principle for a teacher, especially one in the line of Lord Caitanya.

ŚRĪLA PRABHUPĀDA: Leader means they should behave in such a way so that by following them, others will be benefited. That is leader.

-Conversations, Vol. 10, Los Angeles, July 9, 1974

When used purposefully, teaching by example, or modeling, can be a powerful teaching tool. Many things are learned better through observation and imitation than through verbal explanations and instructions.

Awareness of Example

We have all learned our native language and most of our attitudes, values, and social behavior without having had any systematic instruction. In fact, the examples we have seen have influenced us more powerfully than the verbal instructions we have received.

With this in mind, we can consider that any behavior a teacher exhibits constitutes teaching; teaching does not only take place while deliberately instructing students. Teaching by example goes on at all times. This

places great pressure on teachers to live up to their ideals.

If students observe discrepancies between what is demanded and what is actually allowed, they will behave according to what is allowed. For example, students will obey the teacher for the first few days if they are told to do their seat work quietly and on their own. If it gradually becomes clear, however, that the teacher does not intervene in any way when students do not work quietly or when they copy from one another, they will see that the teacher does not mean what he says. They will often become disobedient.

This points again to the need for teachers to be aware that the only requirement for teaching to take place is that a student sees behavior modeled before him.

What is Learned from Example?

Exposure to a teacher's example can result in either or both of two responses by the learner: *imitation* and *inference*.

Imitative learning

In imitation, a student observes his role model's behavior and then imitates it on his own. Often this is used as a teaching technique, as when students observe their teacher performing a task (such as counting *mantras* on one's fingers) and the student is asked to repeat the process on his own.

Unfortunately, unplanned and sometimes undesirable imitation also occurs. Students often pick up distinctive expressions, speech patterns, or gestures that their teacher uses, whether or not the teacher uses them consciously. Students also take cues from their teacher in learning how to react in ambiguous situations. If a teacher responds to student embarrassment with tact and sympathy, students will tend to follow suit. If, however, a teacher reacts with insensitive sarcasm or ridicule, students will probably laugh and call out taunts of their own; ed by eGangotri

Inferential learning

Besides imitation, observation also produces inferential learning. The learner observes the role model's behavior, and, on the basis of these observations, makes inferences about the role model's beliefs, attitudes, values, and personal qualities. Here the learner makes inferences about why the role model is behaving a particular way or about what type of person the role model is. This is also called incidental learning because it involves acquisition of information in addition to, or instead of, what the role model is trying to convey.

For example, suppose a teacher calls on a student to go to the black-board and write the Sanskrit and English to a *Bhagavad-gītā* verse. The teacher serves as a role model by the way he reacts to the student's mistakes. One teacher points out that there is a mistake and asks the student to look at his work again to try to locate the error. Another teacher informs the student of his mistake and then calls on someone else to go the board and correct the problem. Both teachers are teaching the śāstric content, but the inferential learning acquired by the student called to the board, and by the rest of the class in this situation, will differ with the two teachers.

In the first case the students may learn: "The teacher is friendly and helpful. It is safe to make a mistake. You will have a chance to correct yourself if you can do so, or you'll get some help if you can't." In the second teacher's class the students may learn: "You better be ready to perform when you get called to the board. The teacher wants to see the problem done correctly and he has limited patience with anybody who can't do it right. If you know the answer, raise your hand and try to get called on to go to the board. If you're not sure, try to escape the teacher's attention so you won't get embarrassed."

What inferential learning might take place as a result of the following conversation with Śrīla Prabhupāda?

Devote: But isn't that not good because the politicians nowadays, when they are running their campaign, they say so many lies to the public, that "When I am elected I will do this and I will do that." They pay off so many people in order that they can become elected. So always the good persons also have to cheat in order to get in position, but usually the . . .

ŚRĪLA PRABHUPĀDA: Therefore we have stopped our political activities. It is not good. It will hamper our spiritual understanding.

DEVOTEE: Because we will also have to do that.

SRILA PRABHUPĀDA: If you want to dance, you cannot be shy. There is a Bengali proverb, nate vase gunthana tana. You understand Bengali? No. "When you are going to dance ..." A girl, or a lady was supposed to dance on the plat-

form, on the stage, and when she came, she saw thousands of people. Then she drew her veil, what is called, <code>gunthana</code>, became little ashamed. "So you are going to dance. What is the use of veiling yourself?" So similarly, when one takes part in politics, if you don't take all the tactics of politics, then you cannot gain ground.

-Conversations, Vol. 10, Paris, June 14, 1974

* * *

Inferential learning goes on whenever students observe their teacher. Teachers rarely try to teach the information that students are inferentially learning; nevertheless, students learn by observing them.

What might a student inferentially learn from the following conversation

with Śrīla Prabhupāda?

ŚRĪLA PRABHUPĀDA: No, no, no. Sama-darśinaḥ means there is no distinction between sin and virtue. That is sama-darśinaḥ. As soon as you see, "This is virtue, and this is sin," it is not sama-darśinaḥ.

GUEST: Virtue and sin become the same in sama-darśinah.

ŚRĪLA PRABHUPĀDA: Yes. That is sama-darśinaḥ.

GUEST: In other words, the sin does not remain sin any longer.

ŚRĪLA PRABHUPĀDA: That is another thing. But he has no vision that "This is sin, and this is virtue." That is sama-darśinaḥ. As soon as you make distinction, you are not sama-darśinaḥ.

GUEST: In another interpretation, in . . .

ŚRĪLA PRABHUPĀDA: You may interpret in a different way. Sama-darśī, this is plain word. Sama-darśī means there is no difference, that's all.

Guest: But sama-darśī equals sama-darśī. The sin and virtue are the same.

ŚRĪLA PRABHUPĀDA: Yes, that is sama-darśinaḥ because here it is said clearly, vidyā-vinaya-sampanne brāhmaṇa. A brāhmaṇa, learned brāhmaṇa, and vinaya, very humble. That is the sign of goodness. Vidyā-vinaya-sampanne... gavi hastini śuni ca. Śuni ca means dog. Now he is seeing a dog and a learned brāhmaṇa—same. Dog is supposed to be sinful, and this learned brāhmaṇa is supposed to be virtuous. Therefore his vision, the virtuous and the sinful, the same. That is sama-darśi.

GUEST: I think that they have made many mistakes in writing of the ślokas.

Śrīla Praвнupāda: That's all right. Now you are finding mistake with Vyāsa, so who can talk with you? so who can talk with you?

GUEST: No, but, but . . .

Śrīla Prabhupāda: Please excuse me. Please go out. Please go out. Don't trouble. You are finding faults with Vyāsa.

GUEST: We only want you to be understood here.

Śrīla Praвнupāda: [shouting]. I am not sama-darśī! I don't say I'm samadarśī! I don't say, sama-darśī. So you say sama-darśī. Sama-darśī.

GUEST: You should be sama-darśī.

Śrīla Prabhupāda: But I am not in that stage. I say because you don't surrender to Kṛṣṇa, you are sinful. That is my darśana.

-Conversations, Vol. 10, Allahabad, January 18, 1971

Factors Affecting the Influence of the Teacher

Aside from external, situational factors, the effect a teacher has upon his students varies according to the personality and behavior of the teacher himself. And, of course, with the depth of his Krsna consciousness. Students will tend to imitate a teacher whom they admire and respect, and they are likely to adopt his attitudes and beliefs. Students are less likely to imitate a teacher whom they dislike or do not respect—especially in adopting that teacher's beliefs. In addition, much undesirable inferential learning will occur from the observation of such teachers, but relatively few desirable modeling effects are likely.

Here is a conversation with Śrīla Prabhupāda revealing some of his mood and Kṛṣṇa conscious personality that won the hearts of his disciples and caused them to follow his path.

ADVAITA: Swamiji, last night our window was broken. Was that māyā striking? ŚRĪLA PRABHUPĀDA: Huh?

ADVAITA: Kids broke the window?

Śrīla Prabhupāda: Yes. Māyā is always striking. Why do you take only a window? Why do you compact māyā in the window? She is without window, within the window. $M\bar{a}y\bar{a}$ is not only, I mean to say, limited to a certain extent. The whole world is māyā. Jagan mithyā. The whole universe is māyā. Only that part is not māyā where chanting Hare Kṛṣṇa is there.

Devotees: Haribol. Hare Kṛṣṇa.

ŚRĪLA PRABHUPĀDA: As soon as there was some slacking in Hare Kṛṣṇa the māyā struck. (Laughs.) Yes. Yes.

Govinda Dāsī: Swamiji?

ŚRĪLA PRABHUPĀDA: Yes. You are asking at the last moment. You are very

much careful about time.

GOVINDA DĀSĪ: Oh, I didn't know.

Śrīla Prabhupāda: No, you ask me.

Govinda Dăsī: No, I won't ask.

Śrīla Prabhupāda: No, no, no, you ask. Yes. Yes.

GOVINDA Dāsī: Could you describe Kṛṣṇa's pastimes as cowboy whenever He goes out in the morning with the cowherd boys?

ŚRĪLA PRABHUPĀDA: You have no experience here in your country. Have you got any experience? But in India we have got experience how in the morning the cowboy takes some food from the mother and with the cows he goes to the field. The cows are let loose on the grazing ground. They are enjoying, and this cowboy is sometimes singing. The flute, Kṛṣṇa's flute, is because He is cowboy. The cowboys still play with that flute. In India you'll find.

-Conversations, Vol. 1, New York, April 11, 1969

What inferential learning do you think took place through this simple incident?

* * *

Students will readily accept instructions from a teacher whom they admire. Teachers, therefore, should keep themselves Kṛṣṇa conscious and develop the qualifications of a devotee. The twenty-six qualities of a devotee are as follows:

kind to everyone
 does not quarrel

3. fixed in the Absolute Truth

4. equal to everyone

5. faultless

6. charitable

7. mild
 8. clean

9. simple

10. benevolent

11. peaceful

12. attached to Kṛṣṇa

13. no material hankering

14. meek

15. steady

16. self-controlled

17. does not eat more than needed

18. sane

19. respectful

20. humble

21. grave

22. compassionate

23. friendly

24. poetic

25. expert

26. silent

Such qualified devotees will certainly attract the admiration and surrender of everyone. $^{\text{CC-0. In Public Domain. Digitized by eGangotri}}$

ŚRĪLA PRABHUPĀDA: Tell them, "Chant Hare Kṛṣṇa!" You should chant, they will chant. You should behave yourself very strictly on discipline and they will follow.

DVĀRAKĀNĀTHA: It seems that we must become humble. We must become servants to them in the sense that we do everything that we can to facilitate their service. Then when they see we are surrendering to our service, they will surrender to us.

Śrīla Prabhupāda: Very good idea. Example is better than precept. You should all be personal examples, and they will do that. If you do not practice, if you simply force them, that will not be good.

JAGADĪŚA: The teachers are setting a good example in that way. Śrīla Prabhupāda: Then the children will follow. You rest assured.

—Conversation with teachers in Dallas, July, 1975

Ways of Teaching by Example

Demonstration

The most obvious use of modeling occurs in a deliberate demonstration. In Gorakhpur, Śrīla Prabhupāda once descended from his *vyāsāsana* to demonstrate to a disciple how to properly wash a floor with water and a cloth. He often entered the kitchen himself to teach his disciples how to cook and clean. In the early days in San Francisco, he personally taught Mukunda and Jīvānanda the *mantras* and basic *mṛdaṅga* beats.

In teaching specific skills, especially to younger students, a demon-

stration is the method of choice.

Modeling Kṛṣṇa conscious thinking

Teachers should regularly think aloud when making decisions and solving problems so that students can hear them model their Kṛṣṇa conscious thinking processes.

This can be done with real decisions and problems the teacher faces, as well as with lessons in the curriculum. In giving directions about how to do seat work or homework, for example, and in dealing with students who are having difficulty, teachers can verbalize each step of their thinking process. Verbalizing will help students see the way the problem is approached. It will also help them see the answer as a logical conclusion following a chain of reasoning, rather than as something that the teacher just knew and that the student must commit to memory.

Madhudvişa: This boy is Yugoslavian, and he has done some translating of your *Īśopaniṣad* into Yugoslavian. So he is wondering if it is possible to spread Kṛṣṇa consciousness in Yugoslavia?

Śrīla Prabhupāda: Everywhere possible.

Madhudvişa: But these countries are all under Communist rule. It is very difficult in those countries.

ŚRĪLA PRABHUPĀDA: Not difficult. Nothing is difficult. For the time being it is difficult but in due course of time it will be very easy. Now who knew that in Europe and America or all over the world Hare Kṛṣṇa will go on? Bon Mahārāja left the field; others left the field. You see? Other swamis came. They talked all nonsense, yoga, this and that, nose pressing, eyes pressing—they are all finished. Now Hare Kṛṣṇa is going on. Now people, the nose-presser and eyespresser, they are no more important. Is it not? Eh? Now our men go and challenge these rascals. And in New York they did it.

-Conversations, Vol.10, Melbourne, July 2, 1974

self and have

Modeling beliefs

The strength of a teacher's beliefs about particular subjects is sometimes demonstrated by how much time and emphasis he assigns to that subject. Such teacher behavior (e.g., more time or more excitement) will subtly communicate to students what the teacher considers important.

Preaching, book distribution, prasādam distribution, and many other focal points of ISKCON became so, not only because of Śrīla Prabhupāda's direct words, but because his attitude toward them was expressed by his behavior. He was thrilled when books were produced, translated, and distributed. He said that book distribution gave him life. He showed pride in his disciples' bold preaching attempts in Communist countries, and he insisted that even inimical guests take prasādam before leaving his company. Teachers naturally model the way they think about a subject, so they should become aware of what they are communicating to their students.

What beliefs can you infer from the conversation below?

ŚRĪLA PRABHUPĀDA: There is one bead bag lying for three hundred years there. Whose? He has taken initiation. He does not know where is the bead bag? Just see.

KARANDHARA: On the heater there's someone's beads.

ŚRĪLA PRABHUPĀDA: So I saw it was lying in the bathroom. Then I brought it here, and it's still lying unused whose its Cangotti

BHAGAVĀN: It is mine.

Śrīla Prabhupāda: You are so forgetful?

BHAGAVĀN: No, I was looking for them.

ŚRĪLA PRABHUPĀDA: Why? Why did you . . . ?

BHAGAVĀN: I left them on your bathroom door, I think.

ŚRĪLA PRABHUPĀDA: Yes. Hmmm. So this kind of leadership will not make any solution, if you do not know what is the real goal.

-Conversations, Vol.10, Paris, June 13, 1974

Modeling curiosity and interest in learning

By the very nature of their service, teachers are committed to learning. This commitment should come across in their classroom behavior. They should model not only a specific interest in curriculum subject matter, but a general commitment to learning and knowledge.

One important situation in which teachers can show their commitment to learning is in responding to students' questions, especially the spontaneous questions that a student may ask. Questions from the class are a sign of interest in the topic. They indicate that a student is thinking. Spontaneous questions also indicate a "teachable moment," when students are open to learning.

DEVOTEE: Swamiji, if all things here are a reflection of what is perfect in the spiritual world, then shouldn't hate and frustration and despair and prejudice also appear in the spiritual world?

ŚRĪLA PRABHUPĀDA: Yes.

DEVOTEE: Does it?

Śrīla Prabhupāda: Yes.

DEVOTEE: Aren't they bad?

ŚRĪLA PRABHUPĀDA: But that frustration has no disappointment. (Laughter.) That is the beauty. Just like Lord Caitanya is manifesting that spiritual frustration, "Oh, Kṛṣṇa, I could not see You." He's jumping into the sea in frustration. But that frustration is the highest perfection of love. Yes. Everything is there. But without inebriety. You are very intelligent boy. I thank you. Yes. Yes.

—Conversations, Vol. 1, New York, April 11, 1969

As questions are expressed, teachers should respond in a way that shows questions are not viewed as threats, but are welcomed and valued. The question can first be acknowledged or praised: "That's a good question, Kṛṣṇa dāsa. It does seem foolish that we'd leave Kṛṣṇa in the spiritual world." Then the teacher can attempt to answer the question or can refer it to the class for discussion: "How about it, class? Why would a soul leave Kṛṣṇa instead of staying in Goloka Vṛṇdāvaṇa?"

The teacher can also reinforce curiosity and interest in learning through the asides and comments made in passing during class conversations. Without belaboring the point unnecessarily, the teacher can get across to the class that he regularly studies the Śrīmad-Bhāgavatam, appreciates how sweetly the Deities appear, and participates in and appreciates other transcendental pursuits ("Last night I read in the Bhāgavatam . . . ," or "I can't get the Deities out of my mind since I saw Them this morning"). A teacher thus makes his students aware that he thinks carefully about his life and shows evidence of an active, inquiring Kṛṣṇa conscious mind.

Socialization through modeling

Teachers socialize their students through modeling. That is, they shape the values, attitudes, and behavioral standards that their students adopt. Students' ideas about appropriate behavior and about how they should look upon themselves and others are affected by what they see when they observe their teachers. If you wish your students to become gentle and concerned, you must model gentle and concerned behavior.

ŚRĪLA PRABHUPĀDA: Where is that girl, Śaradīyā? Here is a nice girl. You see. And where is your husband? Oh, why are you so skinny?

ŚARADĪYĀ: Prabhupāda, he just got over jaundice. In Bombay.

DEVOTEE: In Bombay he had jaundice.

ŚRĪLA PRABHUPĀDA: Oh. So give him sugar candy water. Bring in the morning. You know sugar candy? Soak sugar candy at night in a glass, and the first business in the morning you should take that glass of sugar candy water.

ŚARADĪYĀ: He is doing all that now.

ŚRĪLA PRABHUPĀDA: Ah. And he should not at all take ghee. No fat preparations. And if possible secure papaya, raw papaya, green, and boil it. These are medicine for jaundice. He is inside this room? He has come back?

-Conversations, Vol. 3, Vrindaban, October 15, 1972

Introduction to the Art of Discipline

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Discipline: A Prerequisite to Kṛṣṇa Consciousness

In $Śr\bar{\imath}mad$ - $Bh\bar{a}gavatam$ (1.5.24), Nārada Muni explains to Śr $\bar{\imath}$ la Vy \bar{a} sadeva how he attained, through the mercy of the Vaiṣ $\bar{\imath}$ avas, an exalted spiritual position:

Although they were impartial by nature, those followers of the *Vedānta* blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required.

Śrīla Prabhupāda explains in his purport:

But before the initiation, the boy became more and more advanced in discipline, which is very essential for one who wishes to make progress in the line. In the system of varṇāśrama-dharma, which is the beginning of actual human life, small boys after five years of age are sent to become brahmacārī at the guru's āśrama, where these things are systematically taught to boys, be they king's sons or sons of ordinary citizens. The training was compulsory not only to create good citizens of state, but also to prepare the boys' future life for

16

spiritual realization. The irresponsible life of sense enjoyment was unknown to the children of the followers of the *varṇāśrama* system. The boy was even injected with spiritual acumen before being placed by the father within the womb of the mother. Both the father and the mother were responsible for the boy's success in being liberated from material bondage. This is the process of successful family planning. It is to beget children for complete perfection. Without being self-controlled, without being disciplined, and without being fully obedient, no one can become successful in following the instructions of the spiritual master, and without doing so, no one is able to go back to Godhead.

The relationship of discipline to Kṛṣṇa consciousness is clear. Without it, we can neither be self controlled, obedient, nor a successful servant of our spiritual master. In short, without discipline we cannot become Kṛṣṇa conscious.

To train a child in discipline is to train him to make proper use of his human life. Ideally, a student can be trained in discipline while living under the care of a qualified spiritual master. This is recommended in the Śrīmad-Bhāgavatam (7.12.1) by Nārada Muni, brahmacārī guru-kule vasan dānto guror hitam:

A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the *brahmacārī* should live at the gurukula, only for the benefit of the guru.

This is also confirmed by Śrīla Prabhupāda in innumerable places:

The old system of gurukula should be revived. It is the perfect system, designed to produce great men, sober and responsible leaders, who know the real welfare of the citizens.

-Letter to Satsvarūpa dāsa, November 21, 1971

Purport: Children at the age of five are sent to the gurukula or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming *brahmacārīs*. Without such practice, no one can make advancement in any yoga, whether it be *dhyāna*, *jñāna*, or *bhakti*.

—Вд. 6.13-14

To understand why so much emphasis is placed on a child's living at the gurukula under the care of a qualified spiritual master, let us first explore the mentality that must be developed within a child before he can become trained in Kṛṣṇa consciousness.

Śrīla Prabhupāda compared the training of a student to the dealings between a tiger-trainer and a tiger. The tiger-trainer first beats the tiger and then he feeds him. Again and again the trainer beats the tiger and

feeds him. After some time (a short time for some tigers, longer for others) the tiger realizes that his happiness or distress simply depends on the pleasure or displeasure of his trainer. This reverential and submissive attitude places the tiger in the perfect frame of mind to actually become trained.

Of course we are not suggesting a system of alternately feeding and beating our children, but, as Prabhupāda's analogy shows, a student must first feel dependent on his guru's happiness for his own happiness and must simultaneously feel misery in causing his spiritual master displeasure. Only then can he become trained. The spiritual master-disciple relationship cannot be one where the disciple thinks, "It is not important whether or not my spiritual master is pleased with me. So many others (mother, father, friends, teachers, etc.) are pleased with me." Prabhupāda made similar points during a series of Bombay lectures:

A disciple is expected to live in gurukula, at the shelter of the guru, as menial servant, gurau suhṛḍha-sauhṛḍaḥ. One who has actually the conviction, yasya prasādād bhagavat-prasādo, one who is convinced that if I please my guru then Kṛṣṇa will be pleased, this is called suhṛḍaḥ, full faith—yasyāprasādan na gatiḥ kuto 'pi. And if I displease my guru, then I have no place.

For any student to become trained, he must, like the tiger, be thinking that his happiness or distress simply depends on the pleasure of his guru. Śrīla Prabhupāda confirmed the extraordinary depth of relationship needed within the gurukula between the guru and the disciple by saying:

It is not an artificial thing. The *brahmacārī*, the disciple, must have genuine love for the guru, then he can be under control. Otherwise why one should be under the control of another person? This can be possible when one is really thickly related to the guru. Otherwise, ordinary relationship will not do.

—Lecture, Bombay, April, 1976

Three Ingredients Combined Bring Uniform Pressure

Because of his "thick" relationship with his student, a guru can train his student for both success in eternal, spiritual life and in a practical vocation. This training, although especially facilitated by the Vedic culture, can even now be accomplished with relative ease. But certain ingredients are required. Training can be successful if: first, teachers are qualified sādhus; second, the student's family has cared for the child during his formative years and will properly lend support to the educational institution during the child's training years; and third, the surrounding culture favorably influences the student to surrender and accept training. Obtaining these ingredients in this day and age, however, is quite difficult.

Ingredient one: qualified teachers

Are our children trained by Vedic sādhus? Unfortunately, all too often, our gurukula teaching staff have proven to be far below the standard. Many of our teachers lack training and even Kṛṣṇa conscious strength. Or worse still, some teachers have proven duplicitous or impure in their motives and actions.

The solution is obvious, although easier said than done: gurukula teachers must be serious, advanced devotees who have undergone training in the art of teaching. Gurukula teachers must be of high spiritual caliber.

Ingredient two: qualified parents

Many parents of gurukula children do not know how to properly raise their children in Krsna consciousness. Nor do many feel it necessary to give support to their child's own teacher within the educational institution. The parents' duty, however, is to train their children in Kṛṣṇa consciousness and to support the educational institution.

I have seen one parent allow her three-year-old baby to play near an open, unguarded window on the eighth story of an apartment building! When I appealed for caution and common sense, the mother explained, "Prabhupāda said that children before the age of five should be given the

freedom to do as they like."

I have heard a parent, with his seven-year-old child in tow, angrily chastise his child's teacher for daring to purchase "his" child flip-flops (rubber thongs) as footwear. His child, as I heard, never would wear such low-class shoes!

How different from the Vedic standard. In India, I have seen an oldfashioned parent, also with child in tow, touch the feet of his child's teacher. With heartfelt words, directly in front of his child, he praised and thanked the teacher for undergoing so much trouble to train his son.

an example of a father assisting his son in surrendering

A powerful example of a family assisting a student's surrender is seen in the pastime of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's acceptance of Śrīla Gaurakiśora dāsa Bābājī as his spiritual master.

Gaurakiśora dāsa Bābājī had lived as a renunciate in Vṛndāvana for many years and was well known in Vrndavana as a liberated paramahamsa.

He was not well-educated.

When Gaurakiśora arrived in Navadvīpa, Śrīla Bhaktisiddhānta, although a great scholar, became immediately attracted to the lotus feet of the renunciate. Śrīla Bhaktisiddhānta later commented:

"My spiritual master (Gaurakiśora dāsa Bābājī) would go and visit Śrīla Bhaktivinoda Ṭhākura, and many times would reside with him. Śrīla Bhaktivinoda Ṭhākura, out of his compassion for other living entities, pointed out my spiritual master, Śrīla Gaurakiśora dāsa Bābājī. Upon seeing my spiritual master, the extent of my worldly false ego diminished. I knew that all the other living entities who have taken the human form of life were also fallen and low like myself. But by gradually observing the spiritual character of my master, I realized that only a Vaiṣṇava could reside in this material world and be of exemplary character."

Śrīla Bhaktivinoda Ṭhākura eventually ordered his son to approach the Bābājī for initiation.

Upon hearing Śrīla Bhaktisiddhānta's request, Gaurakiśora dāsa Bābājī Mahārāja first expressed his doubts about an "illiterate" accepting such a great scholar as a disciple. "People will laugh," Bābājī Mahārāja replied.

After Śrīla Bhaktisiddhānta pleaded further to be accepted, Bābājī Mahārāja said, "Mahāprabhu will be asked. If He gives permission, your desire will be fulfilled."

The next time Bhaktisiddhānta met his spiritual master, he inquired, "What was Mahāprabhu's order?" Gaurakiśora dāsa Bābājī's reply: "I forgot to ask."

When Bhaktivinoda Thākura learned that Bhaktisiddhānta had not yet achieved the shelter of Gaurakiśora dāsa Bābājī, he strongly instructed his son, "If Bābājī Mahārāja won't accept you, don't again return to this house!"

Bhaktisiddhānta approached Gaurakiśora dāsa Bābājī for the third time. Bābājī Mahārāja responded, "I asked, but did not receive the com-

mand of Mahāprabhu."

Bhaktisiddhānta was heartbroken. He had neither a spiritual master nor a house to which to return. He pleaded, karuṇā nā hoile kāndiyā kāndiyā prāṇa nā rākhibo āra: "If there is no mercy, I, weeping and weeping, cannot sustain my life any longer. If I do not receive your mercy, I do not see any need of holding onto life." He then prepared to end his life by jumping off a high bridge.

Gaurakiśora dāsa Bābājī, seeing Śrīla Bhaktisiddhānta weeping and begging for mercy, relented and agreed to become the spiritual master of the great scholar. In this way, Śrīla Bhaktivinoda, the father, forcefully assisted his illustrious son to properly and humbly approach the lotus

feet of a bona fide spiritual master.

What are we suggesting? Parents should become serious devotees and awaken to their Kṛṣṇa conscious parental responsibilities.

gurur na sa syāt sva-jano na sa syāt pitā na sa syāj jananī na sā syāt daivam na tat syān na patis ca sa syān na mocayed yah samupeta-mrtyum

One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.

PURPORT: First the father, spiritual master or husband must be able to release the dependent from repeated birth and death. If he cannot do this, he plunges himself into the ocean of reproachment for his unlawful activities. Everyone should be very responsible and take charge of his dependents just as a spiritual master takes charge of his disciple or a father takes charge of his son. All these responsibilities cannot be discharged honestly unless one can save the dependent from repeated birth and death.

-Bhāg. 5.5.18

Ingredient three: a culture supportive of Kṛṣṇa consciousness

Just as the family applied pressure on an individual, so also the Vedic culture applied pressure on the individual to surrender to its śāstricallybased norms. For example, if a young girl stayed out alone and unchaparoned for one night, no man would accept her as a wife. For one night's indiscretion, a girl's entire life could be ruined!

According to the strict Vedic system, if an unmarried girl leaves her home even for one night, no one will marry her.

—Teachings of Queen Kunti, p. 85

Harsh? Cruel? No! Rather, strong and merciful! Few girls, due to this

pressure, stayed out and became victimized.

How the Vedic society differs from today's society, which is not based on śāstra and the goal of self-realization, but rather on economics and a philosophy that aims simply at sense gratification: "You are your body and your business is to enjoy. Your time is short, so start early." Is there even a single place where one can find shelter from the influence of violent and sensual television, low-mode rock 'n' roll music, and billboards advertising liquor, sex, and licentious movies?

Rather than supporting a spiritually-oriented education system like the gurukula, contemporary society opposes it. The gurukula's simplicity and discipline appears quaint and old-fashioned to modern man with his over-stimulated senses. He sees gurukula as being diametrically opposed to current values. CC-0. In Public Domain. Digitized by eGangotri

solutions to the problem of an opposing culture

There are three obvious, alternative solutions to the problem of an opposing culture. All three are difficult to accomplish. But all three are recommended by Śrīla Prabhupāda:

- Let a Kṛṣṇa conscious culture prevail throughout the world, or at least within one's own country.
- Set up a sub-culture within the main opposing culture, such as selfsufficient farm communities, where devotees are satisfied in Kṛṣṇa consciousness and depend on nature within a simple agrarian village.
- 3. Establish exemplary gurukulas in India's holy *dhāmas*, where the spiritual nature, not the material, is dominant.

Great Obstacles to Overcome

One committed to training children in Kṛṣṇa consciousness may feel helpless and may not know where to begin. He is faced with immature teachers and parents who often lack both spiritual strength and the requisite skills to train a child in Kṛṣṇa consciousness. He is also faced with an appealing barrage of sense gratification from the outside culture.

My suggestion is that every concerned adult, especially a teacher, at least learn the art of discipline and thus maximize his own ability to influence and train children in Kṛṣṇa consciousness. Keep in mind that Śrīla Prabhupāda didn't teach leniency in training; he taught that affection for one's child is manifest by taking the trouble to properly train the child to go back home, back to Godhead.

Why should the parent not feel attachment for their children? That is natural, but our affection is not simply sentimental. We offer our children the highest opportunity to become trained up in Kṛṣṇa consciousness very early so as to assure their success in this life in going back to Godhead for sure. That is real affection.

—Letter to Satyabhāmā-devī dāsī, March 23, 1973

Toward this end, learning the art of discipline, "training that brings self-control," is essential. Although the obstacles to training children in Kṛṣṇa consciousness are formidable, they are not impossible to overcome. As Śrīla Prabhupāda said, "Impossible is a word in a fool's dictionary."

An Overview of Discipline

In a Bombay lecture, Śrīla Prabhupāda said, "Obedience is the first law of discipline. Without obedience, there can be no discipline. And if there is

no discipline, you cannot manage anything. That is not possible. Therefore this is very essential that the student be very disciplined. Disciple means one who follows discipline."

If all students were to follow this principle of obedience, discipline problems would obviously vanish from all school systems. But what induces obedience within a student? Is it sufficient for a teacher to demand obedience on the basis of his authority and the superiority of his position?

In a different age we could unequivocally answer, "Yes." Certainly, in Vedic times a student's surrender to his teacher was a prerequisite for learning. Students were even required to render personal service to their teacher as a part of their studentship! The Manu-samhitā tells us that just as a man digging earth with a spade reaches water under the hard crust, so a student attending and serving his teacher with obedience enters the heart of the teacher through reverence and thus obtains the knowledge possessed by him. The Mahābhāraṭa states that no progress in knowledge is possible without service in the house of the preceptor.

Teachers in Vedic times simply would not instruct undisciplined students or students without the qualification of strong character. The Śvetāśvatara Upaniṣad says, "This profound mystery should not be given to one whose passions have not been subdued, nor to one who is not a son or a disciple." A similar restriction is imposed by the Maitrāyaṇī Upaniṣad, "One should not mention this profoundest mystery to anyone who is not

a son, or who is not tranquil."

In the $\acute{S}ruti$ mantras, $\acute{V}idy\bar{a}$ (knowledge) tells a $br\bar{a}hman$ to impart her only to one who is qualified.

yameva vidyā śucimapramattam medhāvinam brahmacaryo 'papaṇṇam yaste na duhyet katamañcana ha tasmai mām vrūyaḥ nidhipāya brahman

Whom thou knowest to be pure, of subdued senses, intelligent and chaste, and who does not offend thee, declare me to that careful *brāhmaṇa* who will protect your treasure.

The Chāndogya Brāhmaṇa says vidyaya sarddham mriyeta na vidyāmūṣare vapet: "One should rather die with his learning than impart it to an unworthy person."

În the *Upanișads* it has been stated again and again that knowledge should only be imparted to deserving aspirants who are endowed with *śānti* (peacefulness), *danti* (sense control), *uparati* (detachment), *titikṣā* (tolerance), and *śraddhā* (faith).

The general rule followed by all Vedic teachers was to not teach an unqualified student, because "a little knowledge in the wrong hands is a dangerous thing," as the common saying has it.

Lack of obedience and intense discipline problems in schools have increased with the influence of Kali-yuga. Not many years ago, in every country of the world, students were naturally submissive and respectful to their teachers, and, for that matter, to every adult.

Today is different. Most teachers find obedience and discipline do not come easily. True, teachers can still demand respect, but students often do not comply. Out of all teachers in the United States, only 14 percent reach 20 years of experience. Just 15 years ago, the figure of those that reached 20 years of experience was 28 percent, twice as much. Two-thirds of all teachers currently teaching in the United States regret their choice of vocation. The greatest reason given for their regret, and for teachers fleeing the teaching profession, is the disruptive behavior of their students.

The "big question" therefore is how to easily obtain obedience and discipline from one's students. We'll begin answering this question with a compilation of Śrīla Prabhupāda's direct quotes on the art of discipline.

Quotes from Śrīla Prabhupāda on Discipline

- 1. Ordinarily, if a child is rebuked as a rascal or a fool, he smiles and does not take such insulting words very seriously. Similarly, if words of honor are offered, he does not appreciate them. (*Bhāg*. 4.8.27, purport)
- 2. A child can be stopped from engaging in nonsense by being engaged in superior activities. (Cc., Preface, p. XI)
- 3. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. (Cc., Madhya 22.109, purport)
- 4. Encourage them to chant *japa* as much as possible, but there is no question of force or punishment. If there is need, you may shake your finger at them, but physical punishment is never allowed. Try to discipline them with love and affection so that they develop a taste for austerity and think it great fun to serve Kṛṣṇa in many ways. (Letter to Aniruddha dāsa, January 10, 1972)
- 5. Avoid using physical punishment to train children. Better use sweet words. If absolutely necessary, show the cane, but do not use it. (Letter to Svātidevī dāsī, January 20, 1972)

- The proof of your teaching method will be the spiritual improvement and fresh enthusiasm exhibited by the children. (Letter to Stoka Kṛṣṇa dāsa, June 13, 1972)
- 7. The children should be trained so that they enjoy austerity. We should not spoil them by offering them sense gratification. If they are obedient, they will be disciplined. Without discipline, managing them will be very difficult. So first you must master how to evoke obedience in the children. You cannot always punish or force them. Sometimes you can show the stick, and sometimes you can trick or cheat them into happily obeying. (Letter to Stoka Kṛṣṇa dāsa, June 20, 1972)
- 8. Śrīla Prabhupāda said that sticks should be carried by the teachers only in the classroom and used only for showing. To teach children properly requires tactics. The tiger is controlled with a whip by the trainer. He never strikes the tiger but only cracks the whip in a very fierce manner. Teachers should be expert enough to not have to resort to striking the children but should be able to influence and control them by being staunch in their own behavior. These children are unwieldy and untrained, so it will take time, kindness, and perseverance to make them Kṛṣṇa conscious gentlemen. But if you make the regulation too strict or punish them too severely, you will not get the children to become Kṛṣṇa conscious devotees. If the teachers are not qualified to handle the children, they—not the children—should be beaten with the stick. (Letter from Śrīla Prabhupāda's secretary to Stoka Kṛṣṇa dāsa, October 8, 1972)
 - 9. Children should not be beaten at all. They should simply be shown the stick. If someone cannot manage in that way, he is not fit to be a teacher. If a child is trained properly in Kṛṣṇa consciousness, he will never give up devotional service. He must have two things: love and education. If a child is beaten, he will find it difficult to accept in a loving spirit, and when older, he may want to leave Kṛṣṇa consciousness. That is the danger. (Letter to Bhānutanayā-devī dāsī, November 18, 1972)
- 10. The children should be engaged so that they can somehow or other remember Kṛṣṇa at every moment. Devotional service is not a mechanical process by which we can force them to be Kṛṣṇa conscious. We are persons and Kṛṣṇa is a person. Our relationship with Kṛṣṇa is always a voluntary agreement. The voluntary attitude, "Yes, Kṛṣṇa, I shall gladly do whatever You say," is only possible if we have love for Him. Forcing them will not make them obey, but if they develop love, they will gladly obey. That is Kṛṣṇa consciousness.

If we train the children by developing and encouraging their propensities to love Kṛṣṇa, we will be successful in educating them to the topmost standard. Then they will always very happily agree to do whatever you ask them.

Do not beat the children with sticks. You may threaten them by showing them a stick, but it is a better art to somehow or other, even by tricking them, avoid force and rather induce them to obey out of loving spirit. That is successful discipline. (Letter to Rūpa Vilāsa dāsa, November 18, 1972)

- 11. A child is mischievous, so you can trick him to obey by making up a little story; but never apply force, especially to his chanting and other spiritual training, because that will spoil him so that in the future he will not like to perform devotional service. (Letter to Brahmaṇya-tīrtha dāsa, December 10, 1972)
- 12. ŚRĪLA PRABHUPĀDA: The routine work must be forced. They must be afraid; at least they should think, "If I do not do it, I'll be punished." There is no question of punishment. Just as a serpent does not bite, but threatens. Then they will be respectful [Makes like a cobra with his hand, warning.] They are children; as with animals, sometimes force is required. The basic principle is be gentle, but sometimes artificially they may be threatened. Yaśodamāyī also used to do that with Kṛṣṇa.

QUESTION: What if one of them is especially mischievous and disrespectful?

Śrīla Prabhupāda: Then you must punish. Stop his mischievous activities.

QUESTION: What is some good punishment?

ŚRĪLA PRABHUPĀDA: Slap here [He motions to his own cheek.]

QUESTION: Slap them on the head?

ŚRĪLA PRABHUPĀDA: No, here [He motions to his cheek.]

QUESTION: How about on the rear end? It is an American custom to spank on the behind.

Śrīla Praвнupāda: That is not very good. Slap here [He motions to his cheek.] (Conversation with teachers in Dallas, March 4, 1975)

13. JAGADĪŚA: Śrīla Prabhupāda, this would indicate that the atmosphere here must be very strict.

ŚRĪLA PRABHUPĀDA: It is on the basis of love. Stricture is not very good. They should do it automatically, out of love. Superficially there may be some stricture. Be simply situated on the platform of love. There are so many regulative principles: "If you do not, you'll be punished," but they should develop the idea of love.

JAGADĪŚA: Part of loving the children is forcing them to act according to our Kṛṣṇa conscious discipline.

ŚRĪLA PRABHUPĀDA: Forcing should not be ordinary. Sometimes superficially you have to use force, but the basic principle should be love. It is

not material force. Sometimes the father forces the son to do something. That does not mean the father is the enemy of the son. For the benefit of the son, sometimes he forces, sometimes he chastises. That is superficial. That chastisement, or force, is out of love. Children are innocent. As you teach them, they learn. Sometimes force must be applied, but everything should be on the basis of love. That requires experience. The rules and regulations will teach him automatically. Here it is said, sāyam prātar upāsīta gurv-agny-arka-surottamān, sandhye ubhe ca yata-vāg japan brahma samāhitaḥ. (Bhāg. 7.12.2) These practices should be taken up: japa, early rising, then offering oblations, Deity worship. These things should be practiced, then automatically they will develop.

Jagadīśa: Sometimes unless we encourage them very strongly, they don't want to chant *japa*.

ŚRĪLA PRABHUPĀDA: Tell them, "Chant Hare Kṛṣṇa!" You should chant, they will chant. You should behave yourself very strictly on discipline, and they will follow.

DVĀRAKĀNĀTHA: It seems that we must become humble. We must become servants to them in the sense that we do everything that we can to facilitate their service. Then when they see we are surrendering to our service, they will surrender to us.

ŚRĪLA PRABHUPĀDA: Very good idea. Example is better than precept. You should all be personal examples, and they will do that. If you do not practice, if you simply force them, that will not be good.

JAGADĪŚA: The teachers are setting a good example in that way.

ŚRĪLA PRABHUPĀDA: Then the children will follow. You rest assured.

JAGADIŚA: But sometimes a teacher feels reluctant to encourage the children strongly to participate in the devotional activities because he doesn't want to force them to do devotional service.

ŚRĪLA PRABHUPĀDA: No, that should be done. Teachers must do and students also must do. Cāṇakya Paṇḍita said, lālane bahavo doṣāḥ. If you love them unnecessarily, to make them stupid, that is not good. Lālane bahavo doṣāḥ. But if you strictly induce them, forcibly, to be disciplined they will develop good qualities. Lālane bahavo doṣāḥ tāḍane bahavo gunāḥ/tasmāt putraṁ ca śiṣyaṁ ca tāḍayen na tu lālayet. Therefore, sons, disciples, and students should always be strictly forced. Don't be lenient. Why should we be lenient? That is not good. They are, after all, children, so if you become lenient, they will think this is the practice.

JAGADĪŚA: We see that when they are given good discipline in that way, they respond nicely . . .

Śĸīla Prabhupāpa: Yas Why should you be lenient? That is your fault.

Out of "love," we shall see our sons or disciples go to hell. That is not good; that is foolishness. (Conversations with teachers in Dallas, July, 1975)

- 14. Don't say "No." If there is a taste for the good, then it will be automatically "No." If you say "No," they'll usually rebel. All "No's" is very difficult. If they develop Kṛṣṇa consciousness, it will automatically be "No." Don't bring many "No's," but give them positive life. If you say "No," there will be a struggle. This is the psychology. If we are attracted by devotional service, other things will be automatically "No." Param dṛṣṭvā nivartate. (Conversation with a group of disciples, New Māyāpura, July 31, 1976)
- 15. JAGADĪŚA: One of the boys is more or less a bad boy. He terrorizes the other boys. He misleads them, lies.

ŚRĪLA PRABHUPĀDA: How old is he?

JAGADĪŚA: He's thirteen.

Śrīla Prabhupāda: So, he cannot stay. He must go away. We cannot spoil the other children.

RŪPA VILĀSA: They are being spoiled . . .

YAŚODĀNANDANA SWAMI: He does not make an effort to better his behavior. He does not chant his rounds. He rarely comes to the *kīrtana*. When he comes to the *kīrtana*, he does not chant, he simply plays and makes fun. He has a very bad influence on the other boys.

ŚRĪLA PRABHUPĀDA: Then he should be sent home, or he can be sent to the farm. Let him work on the ground. Send him to work in the field on the farm. He's meant for śūdra's work. You cannot expect that everyone is a brāhmaṇa. He has got śūdra mentality, so let him till the ground for Kṛṣṇa. He's fit for tilling, so let him till and produce grain for Kṛṣṇa. He should be given hard work.

BHAGATJI: How to mend him from lies?

ŚRĪLA PRABHUPĀDA: By your good association. What lies will he tell? Don't believe him at all. That's all. Take it that he speaks only lies. Don't believe whatever he says. You force him to do. Take it that he speaks only lies. Why should you consult him? He's a liar. But see that he's working, that's all. (Conversation with teachers in Vṛndāvana, November, 1976)

Our study of the art of discipline will cover both basic theory and practical techniques. By this study, we hope to equip teachers with greater expertise in eliciting obedience and Kṛṣṇa consciousness from the hearts of their students. As effective classroom management minimizes discipline problems, we will first discuss management skills for teachers.

Six Effective Management Principles

Management: Material or Spiritual?

Management to facilitate preaching is spiritual, not material.

ŚRĪLA PRABHUPĀDA: Everywhere, in the office, there is some immediate boss. So you have to please him. That is service. Suppose in office, in a department there is office superintendent. And if you do in your own way, "Yes, I'm doing my business," and the office superintendent is not pleased, do you think that kind of service is nice? No. Similarly, everywhere we have got immediate boss. So we must work. That is systematic. If everyone manufactures, invents his own way of life, then there must be chaos.

SUDĀMĀ: Yeah, that's true.

ŚRĪLA PRABHUPĀDA: Yes. Now we are world organization. There is spiritual side, and there is material side also. That is not material side. That is also spiritual side, systematic management. Otherwise how it will be done?

-Conversations, Vol. 6, Los Angeles, December 5, 1973

Management is a sign of intelligence. Śrīla Prabhupāda even proved the existence of God through arguments based upon the intelligent management of the universe.

ŚRĪLA PRABHUPĀDA: Demigod means almost God. They have got all godly qualities, and they are controllers of the atmospheric affairs. Some of them are controlling rainy season, some of them are controlling heat. As you have got controller here, some departmental director of this department, director of that department, similarly why don't you think that this cosmic manifestation, there is a great brain behind it and there are different directors and there is management? People do not accept it. Nature. What do you mean by nature? Such nice things, such wonderful things are going on automatically, without any control? You see?

JOURNALIST: Well, I know that's a question that, of course, one asks oneself all the time, I guess. It's part of man's quest to find himself and . . .

ŚRĪLA PRABHUPĀDA: But they should have common sense that you are trying to float one sputnik, so many scientific brains are working. And millions of wonderful sputniks which are called planets, they are floating in the air, there isn't brain behind it? What is this? Is that very good reasoning?

JOURNALIST: I don't know. I must ponder that.

ŚRĪLA PRABHUPĀDA: You should know it. How can it be? There must be a very big brain behind this. They are working.

-Conversations, Vol. 1, Los Angeles, December 30, 1968

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To manage anything smoothly requires intelligence. Effective teachers apply their intelligence to maximize the actual time they spend teaching. Here are six basic managerial principles that should help.

Principle One: Cultivate the Mode of Goodness

Cultivate the mode of goodness within yourself, your classroom atmosphere, and your students. Teaching thrives on maintaining steadiness and regularity. These qualities are born of an atmosphere of goodness.

sattvāt sañjāyate jñānam rajaso lobha eva ca pramāda-mohau tamaso bhavato 'jñānam eva ca

From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance develop foolishness, madness, and illusion.

Purport: Since the present civilization is not very congenial to the living entity, Kṛṣṇa consciousness is recommended. Through Kṛṣṇa consciousness, society will develop the mode of goodness. When the mode of goodness is developed, people will see things as they are. Because people have no education in actual knowledge, they become irresponsible. To stop this irresponsibility, education for developing the mode of goodness of the people in general must be there. When they are actually educated in the mode of goodness, they will become sober, in full knowledge of things as they are. Then people will become happy.

—Bg. 14.17

A key element of goodness is cleanliness. It is no wonder that Śrīla Prabhupāda wrote, "Your country, America, will become very degraded. They will appreciate our revolutionary cleanliness. Our revolutionary medicine will be experimented on these children, and it will be seen to be the cure." (Letter to Satsvarūpa dāsa, February 28, 1972)

Because cleanliness and goodness are the cure, teachers should be vigilant about protecting their students from slovenliness, passion, and

ignorance.

jaya-kāle tu sattvasya devarṣīn rajaso 'surān tamaso yakṣa-rakṣāṁsi tat-kālānuguṇo 'bhajat

When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yakṣas and Rākṣasas flourish. The Supreme Personality of Godhead is present in everyone's heart, fostering the reactions of sattva-guṇa, rajo-guṇa and tamo-guṇa.

—Bhāg. 7.1.8

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Basically, goodness is required because it makes us receptive to Kṛṣṇa consciousness.

YOGEŚVARA: Is there some, any qualities, in the sense that some people have more receptivity towards the divine than other people?

ŚRĪLA PRABHUPĀDA: That I explained, sattva-guṇa, rajo-guṇa, tamo-guṇa. Those who are in sattva-guṇa, they can understand easily. Those who are in rajo-guṇa, they have got difficulty. And those who are in tamo-guṇa, they cannot.

MADAME DEVI: (French)

YOGEŚVARA: Is this degree of covering, whether they are in goodness, in passion or in ignorance, is that a question of their physical body? Is it a question of their hormones or chemical state? Is it a chemical state that some people are more covered than others by the modes of nature?

ŚĸīLA PRABHUPĀDA: Covered means with some dirty things. That's all.

-Conversations, Vol. 10, Paris, June 15, 1974

For a further explanation of the relationship between Kṛṣṇa consciousness and the mode of goodness, please refer to chapter 5, "Teaching and Disciplining in the Modes of Material Nature," and the essay "Elevation to Goodness" in the appendix.

Principle Two: Preach Strongly, Yet Be Sensitive

Śrīla Prabhupāda once said that preaching brought management to one's fingertips. When teachers effectively preach, students cooperate and cause few problems. And the students should preach as well. "It is especially nice to hear," Śrīla Prabhupāda wrote, "that the boys are becoming first-class preachers. That is essential. Without preaching, our institution becomes all rubbish." (Letter to Dayananda dasa, April 11, 1974)

The preaching, to be effective, should be realized and strong. Prabhu-

pāda's preaching example was to the point.

MAKHANALAL: There was that one notable, so-called incarnation. He supposedly lost all his potency.

ŚRĪLA PRABHUPĀDA: : Eh?

Mākhanalāl: He said he gave away all his potency.

Śrīla Prabhupāda: He's a rascal. What potency he has got?

DR. PATEL: Who?

Śrīla Prabhupāda: Any rascal who has called himself incarnation of God. There are so many rascals.

Mākhanalāl: Wasn't that Ramakrishna who said he gave away everything; he had nothing more except . . .

ŚrīLa Prabhupāda: What Ramakrishna? Don't talk of these nonsense. Simply they have misled. That's all.

DR. PATEL: Simply you bhaja Kṛṣṇa and don't think anything else. And you get all your intelligence there.

ŚRĪLA PRABHUPĀDA: Therefore Krsna has said, māmekam. "Don't go to these foolish rascals." Mām ekam. You'll be misled. Because they are misleaders, rascals.

Dr. Patel: You are so very hard. Śrīla Prabhupāda: I must be hard.

DR. PATEL: Hard, harsh, and hard and harsh.

ŚRĪLA PRABHUPĀDA: The whole world is spoiled by these Māyāvādīs. Therefore I am very much hard.

DR. PATEL: I don't say hard. Hard and harsh.

Śrīla Prabhupāda: No, we must be harder and harder.

Dr. Patel: Hard and harsh! Doesn't matter . . .

ŚRĪLA PRABHUPĀDA: I don't make any compromise with these rascals. No words. No, no. I never made that. Even if I don't get any disciples, I'll be satisfied. But I can't make any compromise like these rascals. I cannot make. Ekaś candras tamo hanti na ca tārā sahasrasaḥ. If I can create one moon, that is sufficient. I don't want many stars. That was my Guru Mahārāja's principle and that is my principle. What is the use of having a number of fools and rascals? If one man understands rightly, he can deliver the whole world.

-Conversations, Vol. 7, Bombay, March 23, 1974

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Although at times as hard as iron, Śrīla Prabhupāda was also discriminating. Our preaching, especially to our students, should be individually prescribed and not fanatical.

YOGEŚVARA: You didn't find it necessary to enter into any kind of discussion with this French professor just now. There was no real discussion of philosophy. I was wondering why that didn't happen.

ŚRĪLA PRABHUPĀDA: He did not raise any question. And he is simply translator. He has no philosophy. I asked him, "Which philosophy you are . . . ?" "So I make comparative study." I think he did not like to enter into philosophical . . . Is it not?

DEVOTEE: Most of these gentlemen who come here, when they see you and begin talking with you, like you said, they show their ignorance when they begin to speak. So they prefer not to speak. They always make some excuse that they have an appointment because they know that if they speak, they will be in real trouble.

ŚRĪLA PRABHUPĀDA: Yes. Tāvac ca śobhate mūrkhaḥ yāvat kiñcin na bhāṣate: "A foolish man is very nice as long as he does not speak. As soon as he will speak, his foolishness will be captured." So therefore, sometimes they do not like to talk. Remain as a nice man, (Laughs.) without being discovered.

-Conversations, Vol. 10, Paris, June 14, 1974

Principle Three: Keep Strong Kṛṣṇa Conscious Relationships

Make management easier by keeping strong Kṛṣṇa conscious relationships with your students.

Brahmacārī means living under direction of guru. Guror hitam. How can he be simply thinking of benefitting the spiritual master? Unless that position comes, nobody can serve guru. It is not an artificial thing. The brahmacārī, the disciple, must have genuine love for the guru, then he can be under control. Otherwise why one should be under the control of another person? Therefore it is said, ācaran dāsavat. Servant, not only servant, but menial servant. Less than domestic servant. So a disciple is expected to live in gurukula, at the shelter of the guru, as menial servant. Gurau sudṛḍha-sauhṛdaḥ. This can be possible when one is really thickly related to the guru. Otherwise, ordinary relationship will not do. One who has actually the conviction—yasya prasādād bhagavat-prasādo—one who is convinced that if I please my guru then Kṛṣṇa will be pleased. This is called suhrdah, full faith—yasyāprasādān na gatih kuto 'pi. And if I displease my guru, then I have no place. In this way. Guru cannot be false guru. False guru has no such thing. If guru is genuine and disciple is genuine, both of them are benefited and they go back to home, back to Godhead.

-Lectures, Bombay, April 12 and 14, 1976

Know your students. Call the students by their names. Write down the names of the students in your class and see which ones you can't remember or which ones you think of last. Note what qualities those students have. Deal with each student personally, either with a question, a comment, or a few words connected with the day's occurrences, each day or during each lesson or section of the day. Be personally interested in each student. Informally speaking with students at different times of the day develops relationships.

However, etiquette should always be observed in the dealings between a teacher and his students. Otherwise, a teacher's "friendly" relationships

will turn to familiarity, which breeds contempt.

GUEST: The Hare Kṛṣṇa movement has started in the United States. Why did it start in the United States rather than India?

Śrīla Prabhupāda: Because the United States, they are our best customer. A businessman goes to a place . . . Just like you come here. Why you have come here? Wherever there is best possibility of doing your business, there you must go. I went to the United States because these people are not poverty-stricken. And our Indian people, they have been trained to think that they are povertystricken. Actually, they are not poverty-stricken, but the leaders have educated them that, "You are all poverty-stricken." This is India's position. So far I knew that it would not be successful in India. The government would not help. The public is educated in a different way. They are after technology. So, "familiarity breeds contempt." They say, "What is this Hare Kṛṣṇa movement: It is known to us since a long time. What effect it will have?"

-Conversations, Vol. 3, Hong Kong, April 18, 1972

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Just as Śrīla Prabhupāda circled the world many times to add enthusiasm, instruction, and strength to his temples, circulate amongst your students. Know what and how they are doing. Know their strengths. Commend them for work well done. Know their difficulties. Offer help and advice to inattentive students. Document their troubles and achievements.

Maintain a positive atmosphere. Avoid nagging, sarcasm, and frequent negative comments—tension between the teacher and his students cannot fail to exist within an atmosphere where these constantly go on. Sincerely praise whenever possible. Think of plenty of exact words that can be used instead of "good" and "nice" (delightful, imaginative, superb, great, remarkable, original, fascinating). Remember that chastisements are most effective within a basically positive atmosphere. Keep your word. Fulfill your promises. Don't bluff. Remember: problem students need more positive reinforcement.

Interact with the students. When lecturing, look at specific students in succession, each for a few seconds, in different parts of the room. This gives the teacher a feel for how the entire group is doing. Speak loud enough for students to easily hear. Use questions, not to catch the inattentive, but to check whether the material is being understood. If wrong answers are returned, the teacher should understand that he may have to re-explain in a simpler way or use examples. Using questions in this way will tend to keep the atmosphere positive.

Principle Four: Start and End All Activities Carefully

A careful start . . .

Be there first, before the students arrive. Make sure the surroundings are neat and tidy. Make sure student seating or student order is preorganized. At first, this can be done in an arbitrary way, and later, after you have established yourself in control, student placement and order can be rearranged.

Be prepared. Know in advance what you will do. Have all materials

and their distribution already organized.

Start on time. This immediately establishes the teacher's authority. The students naturally feel respectful, knowing the teacher is on top of his service.

... An effective ending

Plan in advance how the activity will end, how the dismissal will take place, and how a smooth transfer to the next activity will occur.

First, go over it mentally in detail and write it out. Then, practice and

master it.

Plan ahead. Leave sufficient time for the orderly and efficient collection of materials and for the dismissal, thus allowing an effective summary to occur.

Plan the end of the activity. Consider first what was the goal of the activity. Then sum it up. Don't let one activity merge into the next. If possible, at least mentally prepare the students for their next activity.

Principle Five: Make Sure Your Procedures are Efficient

Know your objectives. Frequently check your results against your goals. Change or adjust procedures if necessary.

Use variety. Consider student interest, curiosity, and motivation. Keep in mind your students' attention span: two short activities may be better than one long activity. Alternate preferred activities with boring ones, familiar activities with new ones, quiet individual work with group work. But don't let variety become confusion.

Vary pace. Although the general tendency towards briskness in activities appears desirable—the ability to vary pace, and to know when to teach less and allow more time for practice—is also important. Short periods of practice followed by rest or by a different activity seem most effective.

When engaging your students, make sure each student knows what he should be doing and when he should be doing it. Just knowing without a doubt what one should be doing by having heard precise instructions removes, for most students, the temptation to misbehave.

Make sure you have your students' attention before you give instructions. Also make sure that your students are actually capable of carrying out your instructions. CC-0. In Public Domain. Digitized by eGangotri

King Parīkṣit said: O great sage, never before has it been heard anywhere that an order from Yamarāja has been baffled. Therefore I think that people will have doubts about this that no one but you can eradicate. Since this is my firm conviction, kindly explain the reasons for these events.

Śrī Śukadeva Gosvāmī replied: "My dear King, when the order carriers of Yamarāja were baffled and defeated by the order carriers of Viṣṇu, they approached their master, the controller of Samyamanī-purī and master of sinful persons, to tell him of this incident."

The Yamadūtas said: "Our dear Lord, how many controllers or rulers are there in this material world? How many causes are responsible for manifesting the various results of activities performed under the three modes of material nature?"

Purport: Śrīla Viśvanātha Cakravartī Ṭhākura says that the Yamadūtas, the order carriers of Yamarāja, were so disappointed that they asked their master, almost in great anger, whether there were many masters other than him. Furthermore, because the Yamadūtas had been defeated and their master could not protect them, they were inclined to say that there was no need to serve such a master. If the servant cannot carry out the orders of his master without being defeated, what is the use of serving such a master?

—Bhāg. 6.3.2-4

* * *

Consider your instructions before expecting students to follow them. As the Yamadūtas became confused because they were incapable of carrying out the orders of their master, students who find themselves unable to carry out the orders of their teacher may similarly become confused or even angry.

Also take care to make sure your instructions do not contradict those

of another teacher or authority.

If in this universe there are many rulers and justices who disagree about punishment and reward, their contradictory actions will neutralize each other, and no one will be punished or rewarded. Otherwise, if their contradictory acts fail to neutralize each other, everyone will have to be both punished and rewarded.

Purport: Because the Yamadūtas had been unsuccessful in carrying out the order of Yamarāja, they doubted whether Yamarāja actually had the power to punish the sinful. Although they had gone to arrest Ajāmila, following Yamarāja's order, they found themselves unsuccessful because of the order of some higher authority. Therefore they were unsure of whether there were many authorities or only one. If there were many authorities who gave different judgments, which could be contradictory, a person might be wrongly pun-

ished or wrongly rewarded. According to our experience in the material world, a person punished in one court may appeal to another. Thus the same man may be either punished or rewarded according to different judgments. However, in the law of nature or the court of the Supreme Personality of Godhead there cannot be such contradictory judgments. The judges and their judgments must be perfect and free from contradictions.

-Bhāg. 6.3.5

Principle Six: Handle Basic Disruptions Without Losing Momentum

Following effective management procedures, like the above principles, will help eliminate most disruptions to teaching. But as happiness comes of its own accord, so does trouble. Minor disruptions are irritating. Even

giving attention to them causes interruptions.

Minor misbehavior is difficult to deal with because the offender can easily hide behind innocence: "I didn't do it on purpose." And because it is often difficult to recognize the culprit, suitable responses are difficult to find. Be tolerant and careful. Don't overreact, treating minor disturbances as a threat or challenge to your authority. If wrongly handled, these disruptions can develop from minor irritations to major confrontations.

Even when a teacher is quite certain that misbehavior is intentional or provocative, he should be wary of too strong an immediate response. Dramatic punishments are especially counterproductive as nothing is kept in reserve for more serious cases. Even simulated anger is troublesome. Rather, a teacher should look for a series of responses which are cool, calm, and

carefully calculated.

Here are some technical-sounding names for simple techniques that help teachers effectively handle these "surface" problems:

planned ignoring

Ignore simple affronts meant to cause disruption. Students often stop misbehaving when they do not get the attention they seek.

interference

Inhibit behavior with eye contact or disapproving facial expressions to inform the student that the source of disturbance has been spotted and that the disturbance is not pleasing in. Digitized by eGangotri

quick conference

Peacefully call the student up to your desk and quietly whisper in his ear that he please stop the activity.

proximity control

Stop restlessness by moving to the troubled area. An on the spot "quick conference" can also help.

interest boosting

Display interest in the student's activity with a specific comment, such as during *japa*, "How's your listening been the past few beads?" instead of, "How's your chanting today?" You can also correct the student's work, bring him closer to you, or praise his work. The idea is to refocus the student's attention and remotivate him. Sometimes distractions result from the student's inability to cope with required work.

hurdle help

See how the student is doing. If he is having a problem with his work, help him push beyond the difficulty.

If the above techniques fail, try these:

humor

Diffuse a tense situation with a joke, showing that you don't take it seriously or that you can see the funny side of it.

affection

Search for an appropriate reason and sincerely give praise or show some affection, like a wink, a pat on the back, or a friendly smile.

· personal appeal quick conference

Call the student up, take him aside, and gently request that he desist from the behavior. Tell the student that you can't allow him to continue acting in this way. Tell him the reasons—others cannot hear the story, you cannot concentrate, it is making it impossible for you to teach, and so on. Then ask, "Do you think this is an unfair request? If you want to run around, you'll have time later. But you can't run now." Try to avoid the threat, but as a last effort, it can be used. "Look, if you continue, I'm going to have no other choice but to give you a detention."

Simply following the above points will stop most casual offenders, although it will not stop a student "saboteur." The teacher, however, should initially assume that basic disruptions and minor transgressions are motivated either by desire for attention, by boredom, or by inadequacy. If this is so, when the teacher gives attention to the task, not to the behavior, conflict is avoided. Concentrating on what the student is doing, rather than why he is doing it, can often defuse a potentially tense situation.

Even if the transgression is caused by a student's personal animosity, all but the most determined seekers of confrontation will be diverted by the above simple manoeuvres. If a confrontation seems to be looming, avoid

it-somehow or another.

Remember ...

Remember that a student always engaged in Kṛṣṇa conscious activities will have less tendency towards mischievous activities.

ŚRĪLA PRABHUPĀDA: Just like, somebody, a child. A child is active, but his frivolous activities, or mischievous, have to stop when he's active in taking education. You see. The same child, his energy for becoming active is transferred for taking education. He's no more acting mischievously, breaking this, doing this, doing that. The activity is there. Now that is purified. Similarly, spiritual life means the spiritual activity, that is purified activities. These boys, they have given up drinking, meat-eating. That does not mean they stop eating. They're eating better things. Therefore they have given up the nonsense eating. So that is spiritual life. Spiritual life means purified activity.

Śyāmasundara: Rationally, I was thought to be intelligent. I went to college, got so many degrees, but I could not in the least control my senses and control my mind, even though I tried. I studied philosophy so hard. But, by simply chanting Hare Kṛṣṇa and coming to the platform of service for God, all my activities became dovetailed in one direction so that the other things were automatically brought under control as a result.

ŚRĪLA PRABHUPĀDA: Param dṛṣṭvā nivartate. The exact word is there that if one gets good engagement, he can give up bad engagement. But he cannot make it inactive. That is not possible because the soul is active. It is living. How he can make it inactive? That is not possible. Nirvāṇa means stop nonsense, but take to spiritual life. That is next: athāto brahma-jijñāsā. Nirvāṇa does not mean to stop activities; to stop nonsense activities. Come to the real activity.

-Conversations, Vol. 3, London, September 4, 1971

Clarifying the Goal of Kṛṣṇa Conscious Training

Increasing a Student's Desire to Serve Kṛṣṇa

Discipline methods should be in harmony with our educational goals. And what is the goal of gurukula education? Many devotees have proposed their own objectives. Here are a few: to produce moral citizens, to produce "not hippies," to produce productive members of the outside society who can maintain devotional principles, to produce book distributors, to produce temple devotees, or to produce <code>varṇāśrama</code> members.

To help us decide the proper goal of gurukula, let's look at the often quoted description of gurukula training given by Śrī Nārada Muni: "A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the *brahmacārī* should live at the gurukula, only for the benefit of the guru." (*Bhāg*. 7.12.1)

And here Śrīla Prabhupāda describes his goals for gurukula:

Now organize our Kṛṣṇa conscious school very nicely for children up to fifteen years old. The parents should not accompany their children. Actually, that is the gurukula system. The children should take complete protection from the spiritual

master, serve him, and learn from him nicely. In India, we see how nice the young brahmacārīs work. They go in early morning and beg all day on the order of the guru. At night they come back, take a little rice, and sleep without cover on the floor. They think this work is very pleasant. If they are not spoiled by an artificial standard of sense gratification at an early age, children will turn out very nicely as sober citizens, because they will have learned the real meaning of life. If they are trained to accept that austerity is very enjoyable, then they will not be spoiled. So organize everything in such a way that we can deliver these souls back to Kṛṣṇa. That is our real work.

-Letter to Satsvarūpa dāsa, November 25, 1971

* * *

Our goal for gurukula training should be clear: We want our children to become trained as pure devotees of Kṛṣṇa and thereby end the term of their material existence by going back home, back to Godhead.

In the *Bhagavad-gītā* (15.1) Kṛṣṇa gives an example to help us understand a soul's situation within the material world. Both the example Kṛṣṇa gives and Śrīla Prabhupāda's words of explanation have relevance in applying discipline to children.

The Supreme Personality of Godhead said: It is said that there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the *Vedas*.

Purport: Now, there is no ready experience in this world of a tree situated with its branches down and its roots upward, but there is such a thing. That tree can be found beside a reservoir of water. We can see that the trees on the bank reflect upon the water with their branches down and roots up. In other words, the tree of this material world is only a reflection of the real tree of the spiritual world. This reflection of the spiritual world is situated on desire, just as a tree's reflection is situated on water. Desire is the cause of being situated in this reflected material light.

-Bg. 15.1

As desire is the basis for being within the material world, desire is also the basis for attaining the lotus feet of Kṛṣṇa. Teaching, therefore, is subtle, for one cannot force another to desire residence in Goloka Vṛndāvana at the lotus feet of Kṛṣṇa. Teaching can, however, provide an atmosphere wherein students will tend to increase their desire to become Kṛṣṇa conscious. A general goal of gurukula training and discipline is, therefore, to teach in such a way that our children are freely choosing to become devotees of Kṛṣṇa.

Some psychology to help our children correctly choose Kṛṣṇa

The Vedic culture includes a "developmental" view of a child. The fifteenth chapter of the *Kṛṣṇa Book* begins: "In this way, Śrī Kṛṣṇa, along with His elder brother Balarāma, passed the childhood age known as *kaumāra* and stepped onto the age of *paugaṇḍa* from the sixth year up to the tenth. From the tenth year to the fifteen year was known as *kaiśora* and from his fifteenth year upwards a boy was known as *yauvana*, or youth."

During each of these phases of a child's life, he should be treated dif-

ferently to facilitate his choosing Kṛṣṇa.

kaumāra: from birth to five

It is generally recommended that a child be given what he wants from birth to age five. The general rule is that he should be "spoiled."

But what does this mean? Should a child during these ages receive any strictures? To what degree should parents be permissive? What is to be

achieved by the child during this stage of his life?

The basic psychological goal for a child during these years is to develop self-confidence and a sense of security. Children, therefore, should be indulged and treated somewhat as if they were the center of the world. During this age, parents should be permissive. Although common sense should also be used to ensure the mental, physical, and spiritual safety of the child, the child should nevertheless receive the full affection of his family so that he will grow securely.

During the years from birth to age five, the physical development of the child is dramatic. He changes from an infant capable only of eating, sleeping, and crying to an independent individual who walks, climbs up

and down stairs, runs, and plays games.

His communication ability begins with crying and smiling, progresses to monosyllabic words, to full sentences, and then to the proper use of verbs, tenses, and plural forms. Socially, a child progresses from attachment only to his mother, to attachment to his father and his other family members, before he learns to make friends. By the age of five, a child will seek his parents only when under stress.

A child during these years is egocentric. He thinks the world revolves around his needs. And typically, after passing through this stage, a child

will arrive at school in his fifth year thinking himself a prince.

• pauganda: from five to ten

From age five to ten the child develops skills in socialization and assimilates the basic laws of social conduct that he will use for life. He also learns basic academic skills: A child, through his increasing social and cognitive

development, loses some of his egocentricity. He thus learns to look at situations through the perspective of others.

We can say the goal of this stage is smooth transition: to provide the necessary basic skills—spiritual, physical, cognitive and social—that will

allow him to transit from childhood to adolescence to adulthood.

The permissiveness which was the rule during the first five years of a child's life should be gradually transformed into discipline and respect for authority. This change must be gradual so that the "green sapling" is bent, not broken. By the time the child is ten, he ideally should have achieved—through a proper combination of affection, relationship, discipline, and training—basic control over his mind and senses.

Beware of indulging a child in sensual stimulations during this period. Śrīla Prabhupāda states that to give a child sense gratification at an early age, when he is already naturally satisfied and happy in all circum-

stances, is the "greatest violence."

If the child, during this period, perceives that life is meant for sensual pleasure, it will be extremely difficult to pull back on the reins of discipline and restrict him during the turbulent years of adolescence.

kaiśora: from ten to fifteen

This period is crucial. Both boys and girls, at some time during this period, reach puberty. "Unless there is rigid and systematic training of the brahmacārī by the expert spiritual master, and unless the student is obedient, it is sure that the so-called brahmacārī will fall prey to the attack of sex."

(Bhāg. 3.14.20, purport)

Children go through dynamic changes during these years. Intellectually, their conceptual abilities increase; physically, they change from children to adults; and socially, the tendency to associate with the opposite sex becomes strong. Adolescents' emotions are often turbulent, as they acquire their own separate false ego and sense of identity. Śrīla Prabhupāda once instructed gurukula teachers to be strict with adolescents so that these students would fear the consequences of disobedience.

• yauvana: after fifteen

JAGADĪŚA: We see that when they are given good discipline in that way, they respond nicely.

ŚRĪLA PRABHUPĀDA: Yes. Why should you be lenient? That is your fault. Out of "love," we shall see our sons and disciples go to hell. That is not good; that is foolishness. But when they are grown up, sixteen years old, they should be treated as friend. Prāpte tu sodaśe varse putram mitra-vad ācaret. Here are

[Cāṇakya's] instructions from five to fifteen years, all the sons and students should be kept under strict disciplinary order. If they do not follow, they should be chastised. Then, as soon as they attain the sixteenth year, treat them as friends. At that time, do not force, or they'll go away.

—Conversation with teachers in Dallas, July, 1975

After fifteen, children should be treated as friends. That is Śrīla Prabhupāda's instruction. A child who has attained his sixteenth year is intellectually and emotionally mature enough to have imbibed most of the instructions of Kṛṣṇa consciousness and can execute them by his own will. Children over the age of sixteen will rebel if forced to act against their will. Moreover, if they are continuously forced, they may become psychologically unbalanced or over-dependent.

This does not imply that at sixteen a child magically is on a par with all adults, parents, and teachers, and that no adult can instruct, order, or advise. It simply means that a grown-up child's false ego must be considered.

Because of this, if force is applied without consent, he will rebel.

The challenge of the hourglass

When a child is five, he is submissive to authority. He will do whatever he is told. He will engage in Kṛṣṇa conscious activities, simply because he has been told to do so. Even if he doesn't like to do something, he must and he will. He has no independence.

Śrīla Prabhupāda: Where is his independence? He cannot be independent. He is born dependent because part and parcel of God. His constitutional position is dependent. Just like a child. A child declares independence. What is the meaning of that independence? Danger. That's all. Simply inviting dangers. A child wants, "Oh, I don't care for my parents. I shall cross the road. I shall go everywhere." So if he is allowed to do that, that means he is simply inviting dangers. And if he remains under the protection of the parents, he is always safe. So this living entity's declaring independence means he is insane, different kinds of insanity. He cannot be independent. He is thinking independent of God, but he is dependent on his sense pleasure. That's all. Who is independent? Is there anyone independent? Nobody is independent. To think of independence is māyā. Best thing is that, "I am dependent, and let me remain dependent properly. Then I am protected."

-Conversations, Vol. 1, Columbus, Ohio, May 10, 1969

But by the time a child is sixteen, he is free to make independent choices and can no longer be forced. Of course, as Śrīla Prabhupāda says, "Who is independent? Is there anyone independent? Nobody is independent. To think of independence is māyā." Still, at this time, a sixteen-year-old will demand that his personal commitment to Kṛṣṇa consciousness dictate the extent of his spiritual activities. He will not allow an external authority to override his "independence" and "freedom." An intelligent and pious youth will surrender to Kṛṣṇa conscious authority, but his surrender will be of his own volition rather than imposed by the authority.

Our task, then, is to help a child journey from the age of five to the age of sixteen and at the end choose Kṛṣṇa. The proof of having successfully trained a youth is that he will freely choose to advance in Kṛṣṇa consciousness. This must be firmly established within his consciousness by his sixteenth year. And as the five-year-old grows up, time—like the sand running through an hourglass—is running out. Teachers, in all their dealings with their students, should keep in mind that they have eleven short years to complete this transition.

Here are the basic steps:

- 1. The child must accept and surrender to authority as early as possible.
- 2. As his intelligence grows, the child is gradually trained. As he accepts the training and makes Kṛṣṇa conscious choices, he should be given more freedom. In other words, there should be a gradual transfer of authority from the teacher, who is directing the child, to the child's own intelligence. This is of prime importance. If a child successfully imbibes his teacher's instructions with his intelligence, the child can keep his teacher—through his instructions—present with him for his entire life. For such a child, "vāṇī is more important than vapu."
- 3. By the time he is sixteen this transference must be complete. The child should already possess steady, trained Kṛṣṇa conscious intelligence, and with the strength of that intelligence, he must control his mind and senses. His own Kṛṣṇa conscious realizations must be fixed and strong.

evam buddheḥ param buddhvā samstabhyātmānam ātmanā jahi śatrum mahā-bāho kāma-rūpam durāsadam

Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by de-

liberate spiritual intelligence [Kṛṣṇa consciousness] and thus—by spiritual strength—conquer this insatiable enemy known as lust.

—Bg. 3.43

* * *

How to Do It?

How can we help a child increase his Kṛṣṇa conscious realizations to the point where, by the time he is sixteen, he freely chooses Kṛṣṇa? What can a teacher do to guide his students in that direction? We certainly cannot force the child to "freely choose Kṛṣṇa."

Factors beyond a teacher's control

There are no pat answers, and there are many variables beyond a teacher's control that make it difficult to predict success or failure in training a child. Here are some of those variables:

- The consciousness of the parents at the time of the child's conception.
- The personal karma a child carries with him.
- The experiences of a child before he became a devotee (if he had such experiences).
- Whether the child can be given a vision of a suitable future engagement in Kṛṣṇa consciousness.
- The external influences, such as culture, parents, and ISKCON stability.
- Peer association.
- Whether or not his first five years were stable and favorable for Kṛṣṇa consciousness.
- If he has Kṛṣṇa's grace.

Factors within a teacher's grasp

Here are some variables more within a teacher's own control which can influence a child to increase his Krsna conscious realizations.

- · be Kṛṣṇa conscious
- 1. Teachers should be sincere, happy, and satisfied in their own Kṛṣṇa consciousness. CC-0. In Public Domain. Digitized by eGangotri

If a devotee is shaky in his Kṛṣṇa consciousness, how can he teach the children? Unless he is firmly convinced about Kṛṣṇa consciousness, I don't think the children will learn properly from such a person.

-Letter to Satsvarūpa dāsa, February 16, 1972

2. Teachers should be deep and knowledgeable.

In teaching the children, refer very carefully to my books. Teach the qualities of a *brāhmaṇa* mentioned in the *Bhagavad-gītā*. These qualities will naturally develop if the teachers give the process purely. The information is in my books.

-Letter to Hiranyagarbha dāsa, August 19, 1974

- 3. Teachers should be good examples of all that they wish their students to be. Śrīla Prabhupāda wrote in 1969, "You are right to say that setting a good example for the boys is the best precept. Example is better than precept. Exemplary character depends on strictly following the four principles. This will conquer the whole world."
- 4. Teachers should preach to their students! Be convinced and let the students know the purpose of gurukula education.

The ultimate goal of teaching is to train the students to conquer the repetition of birth and death. The teacher must be able to educate the student to this understanding. That is perfect teaching. No one wants to die, but he has no education how to become free from the punishment of death. Kṛṣṇa consciousness stops this nuisance business, repetition of birth and death. Big scientists discover so many wonderful things, but they cannot discover anything to stop their own deaths. All big scientists die. We shall also die, but after this death, we shall not accept another material body. That means, no more death. This is the last death. This is our teaching. That should be impressed upon the students, and the teachers must know it. Then education will be successful.

—Conversation with gurukula teachers in Dallas, July, 1975

make teaching your devotional offering to Kṛṣṇa

Know that Kṛṣṇa is the Supreme Lord and that a teacher's business, as
His part and parcel, is to serve Him. Teachers should, therefore, develop
the mood that teaching is their devotional offering to Kṛṣṇa.

Being freed from attachment, fear, and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me—and thus they all attained transcendental love for Me.

-Bg. 4.10

2. Teachers should be deeply involved in their service.

- 3. Teachers should become expert and knowledgeable both in the content areas and in the methods of teaching.
- 4. Teachers should be detached.
- · know and respect the students
- 1. Teachers should know that if they expect their students to be rascals, they will be influencing their students to act as rascals. If the students know that devotion is expected of them, the students will tend to fulfill those expectations.
- 2. Teachers should be aware of the two ways of looking at children: "Children are basically bad," and "children are basically good."

Anyone who is chanting regularly these names has already in his previous life performed all *tapasya*. He is already finished with all kinds of austerities and all sacrifices—he is Āryan. Āryan means advanced in spiritual knowledge, well-versed in Vedic knowledge.

—Conversation with gurukula teachers, Vṛndāvana, April, 1976

 know that it is usually one person who will make the difference for each child's survival

One must fix his faith staunchly in the bona fide guru. If one accepts and follows a bona fide guru, his life is successful. Gurukula teaches one to become very, very faithful, one hundred percent faithful, to the bona fide guru.

—Conversation with disciples, New Māyāpura, July, 1976

 be bold in your attempts to enliven your students in Kṛṣṇa consciousness

The proof of your teaching method will be the spiritual improvement and fresh enthusiasm exhibited by the children.

—Letter to Stoka Kṛṣṇa dāsa, June 13, 1972

Teachers should be bold, but should know the difference between those things in Kṛṣṇa conscious teaching that are contravenable and those that are incontravenable.

Separating Principles and Techniques

Once, on the Hyderabad farm during a morning walk, Śrīla Prabhupāda was asked whether a particular *mantra* could be chanted within the temple. Śrīla Prabhupāda's reply was that there was nothing wrong with the *mantra*, but our principle should be to not change anything. Yet, on another CC-0. In Public Domain. Digitized by eGangotri

occasion, while he was taking his massage in Melbourne during 1975, I heard Śrīla Prabhupāda explain the reason for his success in preaching in the West as allowing women to live within the temples of the Kṛṣṇa consciousness movement. He then laughed and said that his Godbrothers criticized him for the change, but that they were unsuccessful. "And the only time they have some attendance is during *parikramās* on Gaura Pūrṇimā in Māyāpura. And who attends? Women. Old widows in white." He laughed. "And because I made this adjustment," Śrīla Prabhupāda continued, "I was successful."

Śrīla Prabhupāda's servant then asked an intelligent question. "Prabhupāda," he inquired, "how do we know the difference between making an adjustment and changing the principles?" On hearing this, Prabhupāda closed his eyes in concentration for several moments. When his eyes opened, Prabhupāda gravely answered, "That requires a little intelligence."

Principles of Kṛṣṇa consciousness cannot be changed, regardless of the theoretically positive effect that such a change will bring. On the other hand, techniques—specific actions based on principles—are adjustable according to time and place. Devotees should be cautious when making changes. It is too easy to mistake a technique for a principle. Consult both sides, those who are for the change and those who are against it. Here are some guidelines for discerning teaching principles from techniques:

- 1. Study the guidelines that Śrīla Prabhupāda has given.
- 2. Don't contravene or minimize the guidelines used by ISKCON, our institution. The rules of the institution are necessary. They:
 - a. allow us to harmoniously work together.
 - b. protect the institution, the students, and the teachers.
- 3. Don't contravene or minimize the standard etiquette of dealings between adults and children.

A teacher should maintain and increase his relationship with his students without transgressing the standard rules of Vaiṣṇava etiquette. Although we understand the need for teachers and students to have deep relationships, we differ from many modern educators on how this should be accomplished. We don't see social structure and etiquette as inhibiting that relationship. Intimacy—for many within modern, Western culture—means exhibiting neither etiquette nor respect. But gurukula teachers as well as parents must allow their dealings with children to reflect the relative superior/inferior positions within their relationships. This will make their relationships strong.

Here are some examples of my ideas about specific gurukula contravenables and incontravenables. Public Domain. Digitized by eGangotri

Incontravenable

showing respect

Students must show respect to their teachers. If teachers are properly performing their service, they will naturally command respect from students. Students naturally respect those from whom they receive something worthwhile.

focusing on the goal

The goal of life is clear: to detach ourselves from the body, to develop necessary character and scriptural knowledge, and ultimately to go back home, back to Godhead.

teaching the Kṛṣṇa conscious philosophy

Teachers should explain the philosophy in such a way that the children achieve true Kṛṣṇa conscious realizations. An expert teacher mixes his individual personality, teaching techniques, realizations, and prayerful dependence on Kṛṣṇa to help his students realize the Kṛṣṇa conscious philosophical conclusions. Lecturing is essential, but activities that foster realization should be included.

· following standard temple room behavior

Following the rules and regulations of *sādhana-bhakti*, in accordance with Śrīla Prabhupāda's instructions in the association of older devotees, is essential for gurukula students. Their behavior, especially in the temple room, must be respectful.

avoiding prohibitions

There are prohibitions against certain activities that are highly contaminated by $m\bar{a}y\bar{a}$. Association with the opposite sex is one example. Television is another. Reading mundane fiction is still another.

Contravenable

· how academic subjects are taught

Individual teachers and schools will choose their own systems of instruction.

· discipline methods

There is no one correct way, and different individual teachers will discover success on different discipline paths. The proof of the method will be the rectification, respect, and increased enthusiasm of the child.

Balancing Structure and Freedom

Contemporary teaching theory is often split into two groups: progressive and traditional. These two parties often debate whether teaching should be student-centered or teacher-centered. Here, in a somewhat oversimplified form, are some major differences between the two schools of thought.

Progressive	Traditional	
Student centered—the impetus for learning comes from the student himself	Teacher centered—the impetus for learning comes from the teacher	
Progessive teaching is often called humanistic	Traditional teaching is often called authoritarian	
Progressive educators feel that respect for the individual and his free choice is most important	Traditional educators feel that respect for tradition is most important	
The chief psychologist cited by progressive teachers is Carl Rogers	The chief psychologist cited by traditional teachers is B.F. Skinner	
Progressive educators stress the importance of personal freedom and individual relationships to achieve discipline	Traditional educators stress the importance of respect for authority to achieve discipline	
Progressive educators assign no specific goals for individuals. Rather, the individual decides upon his own goals	Traditional educators assign the goals of society as the goals of the individual	
The classroom atmosphere in a progressive school is free, with students wandering, conferring, and choosing that which they will learn	The classroom atmosphere in a traditional school is orderly. The curriculum and classroom rules of behavior are clearly defined.	

Kṛṣṇa-Centered Education

We propose a Kṛṣṇa-centered educational system based on the gurukula model given by Śrīla Prabhupāda. This system unifies the truths on both sides of the progressive-traditionalist debate: the respect for the individual and emphasis on relationship from the progressive side, and the establishment of the goal of Kṛṣṇa consciousness and respect for pure authority from the traditional śide. In Public Domain. Digitized by eGangotri

In Kṛṣṇa-centered teaching, the teacher is not forced to act on one side of the spectrum or the other. He feels himself a servant of both Kṛṣṇa and his students. By his teaching he creates an atmosphere in which the students are most likely to choose Kṛṣṇa.

A Kṛṣṇa-centered teacher is not a slave to a teaching system. He does what works in helping children become Kṛṣṇa conscious. As a child, regardless of his age, properly exercises his free will and voluntarily obeys, authority is slackened. Thus the child gains more freedom. A Kṛṣṇa-centered teacher will not keep a student fully controlled by authority until he is sixteen, and then at sixteen, when freedom is demanded, expect him to properly and freely choose Kṛṣṇa. He knows his students need freedom to learn to act responsibly.

A Kṛṣṇa-centered teacher acknowledges the need for a consistently applied, basic structure within the classroom. He recognizes that his students need and depend on such a structure. Yet he knows that freedom is also required within the imposed rules and regulations. In balancing the two—structure and freedom—he keeps rules basic and minimum, just enough to maintain a sane and orderly learning environment.

A Kṛṣṇa-centered teacher understands that he cannot force his students to become Kṛṣṇa conscious, and yet he knows that Kṛṣṇa consciousness is the only worthwhile achievement for his students. He is, therefore, neither sentimentally soft nor overly strict.

So-called compassion. Arjuna was thinking that by showing compassion he will be eulogized by Kṛṣṇa. But Kṛṣṇa condemned it. Yes. Just the opposite. In other words, Kṛṣṇa is very strict also. That is the qualification of Kṛṣṇa and His associates. Softer than the flower and harder than the thunderbolt. Two sides. When Kṛṣṇa is strict, He is harder than the thunderbolt, and when He is soft, He is softer than the flower. These two examples are given. So Kṛṣṇa is not lenient to His friends or His devotees because that leniency will not help them. Sometimes He appears to be very hard to the devotee, but He's not hard. Just like a father becomes very strict. That is good. That will be proved how Kṛṣṇa's hardness will prove the salvation of Arjuna. In the end Arjuna will admit, "By Your mercy my illusion is now over." This sort of stricture from God on the devotee is sometimes misunderstood because we are accustomed to accept what is immediately very pleasing. But if sometimes we find that we are not getting what is immediately pleasing, we should not be disappointed. We should stick to Kṛṣṇa. That is Arjuna's position.

—Lecture, Los Angeles, November, 1968

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A Kṛṣṇa-Centered Perspective on Discipline

The hawks and the doves. For as long as I can remember, teachers have taken opposite sides of the great discipline debate. As we have explained, some teachers claim the pre-eminent need for relationship, understanding, respect, tolerance, and patience, stressing that a teacher must wait for the natural, inner growth of a child's Kṛṣṇa consciousness. Others see the value of austerity, obedience, stricture, character-training, and force—not in a heartless sense—but with the compassionate knowledge that the children, even if unwilling and unappreciative at present, will receive real training. Later, as the children look back upon their school days, they will understand the affection of their teachers.

From one end of the scale to the other, individual teachers "choose" their stance and attempt to train their dependents. Is one attitude and it's attendant activities correct and the other incorrect? Is there one way?

To better understand the answer to this question, let us examine the most commonly used discipline techniques.

Techniques for Handling Disruptive Behavior

Visually looking on

- a. look—"I see what you're doing, You should correct yourself."
- b. observing before acting
- c. gazing penetratingly
- 2. Non-directive statements
 - a. "Kṛṣṇa dāsa, I saw you hit him."
 - b. "You must be angry."
- 3. Questions
 - a. "What do you think you're doing?"
 - b. "Are you doing what you're supposed to be doing?"
 - c. "Why are you doing that?"
- 4. Directive statements
 - a. "Stop that!"
 - b. "Don't do that again!"
- 5. Modeling
 - a. moving to the disrupter, taking him by the arm, and showing him what he should be doing Domain. Digitized by eGangotri
 - b. pointing to a well-behaved child

55

- 6. Reinforcement
 - a. rewarding or praising appropriate behavior
 - b. punishing or using negative consequences for inappropriate behavior
- 7. Physical intervention
 - a. isolation
 - b. punitive action

These techniques have been ordered into a spectrum, from light and indirect involvement with the student's misbehavior, to heavy and direct involvement. How does a teacher choose which technique to use and when to use it? Three schools of educational philosophy (we have already discussed two schools) would answer this question in their own way. All three share the common goal of moving a child toward self-discipline and self-control, but the three differ in their methodology:

Progressive-humanists believe that the inner child develops by the unfolding of his potential. The child needs a supportive environment that encourages his own problem-solving. The followers of this school are generally called humanists.

Traditionalistic-authoritarians often believe that a person develops as a result of his external conditioning, positing that "the inner person" does not exist. Their educational psychologists are called behavioralists.

Interactionalists believe that a person develops by interacting with the world. Students should thus obtain varied opportunities to make rational decisions based on a constant give-and-take with others.

Here are the techniques each school adheres to:

Techniques	Humanist	Authoriarians	Interactionalists
1. Visually looking on	1		
2. Non-directive	1		✓
3. Questions	1		✓
4. Directive statements		✓	✓
5. Modeling		✓	Alter of gasting
6. Reinforcement		1	
7. Physical intervention	A STATE OF THE STA	1	1

One can view the differences in stance by examining the degree of

power each strategy relegates to the teacher and the student.

Progressive-humanists use minimal teacher power. Such teachers use empathic glances and reflective questions. They emotionally and socially support the child, and are accepting and tolerant of his misbehavior. Thus they attempt to maximize the chances of the child working through his own misbehavior.

Traditionalistic-authoritarian teachers take control of the situation. The student corrects his behavior as a result of commands, explicit teacher behavior, modeling, rewards, and/or being physically restrained or isolated. These teachers intervene to find immediate and tangible ways to correct student misbehavior.

Interactionalist teachers move in boldly and then draw attention to misbehavior through non-directive statements, directive statements, and questions. The interactionalist works with his student to find a solution for the inappropriate behavior. Interactionalists employ some of the techniques of both the humanists and the authoritarians, but they are wary of any complete control of behavior by either student or teacher.

Which Road to Take?

As a general principle, and to be consistent with the "challenge of the hourglass," we recommend being strict with young students. Then as the students act responsibly, more and more freedom is given to the student to control his own behavior. But aside from this general tendency to move from "strict" to "loose" over the years five to sixteen, how strict should a teacher be? Which discipline techniques should he use on a day-to-day basis? The answers one usually gets to the question, "Which method is best?" are like the answers one gets when he asks the best way to travel to a specific destination. We usually receive a different answer depending upon whom we ask. One individual may suggest a scenic road; another, the fastest and smoothest route; and a third may take us through seldom-traveled holy places. Each route will have strengths and weaknesses.

Be broad-minded. Do not be attached to a specific discipline style or technique. Learn to play the spectrum, and use the techniques which prove

the most effective.

Keep in mind that students are individual souls who are situated in a specific place at a specific time in their sojourn through their *karma*. One technique will not work for all students, nor will the same technique work for one student all the time.

Know your objective and choose a teaching stance and techniques which suit your purpose. An expert teacher is like a master physician who

diagnoses his patient's problem, then prescribes the right medicines and

therapies from what he has available.

Keep in mind that teachers are individuals with their own tendency towards a teaching style. Generally, a teacher will lean towards the style by which he himself most easily learns. Thus all teachers will favor one end of the discipline spectrum over another. But, the wider the variety of discipline techniques and stances a teacher can adapt, the wider the variety of individual students he is able to shelter.

A particulary expert teacher—one who has earned genuine respect and affection from his students—will be effective in whatever stance he takes.

Do not, however, expect such expertise to develop overnight.

Rather, a teacher should study his students' needs, prescribe accordingly, and use whichever technique works. Handle every student's problem individually. Observing the following steps will help when dealing with a discipline problem:

- 1. Check the available information on the child and the nature of his problem.
- 2. Check the above results with the three alternative stances of dealing with a child.
- 3. Match each stance with the problem situation. Attempt to predict the outcome and consequences from adopting a specific stance.
- 4. Choose the stance that appears most useful in achieving your discipline goals.
- 5. Apply it and keep track of the results. Think of the particular stance you have chosen as a temporary stage of action. Plan further steps, changing the basic stance if needed, in leading the child to Kṛṣṇa consciousness.

Here are three suggestions on beginning to apply a discipline stance:

- Start by offering a student the maximum power and choice. If the student is not properly using his power and free will, change your stance towards the other end of the spectrum.
- 2. Begin by being strict, with the teacher possessing all the power. As the student surrenders to the training, gradually relinquish power and responsibility to the student. New teachers are generally recommended to adopt this "strict start" stance.
- 3. Begin in the middle. If the student reacts responsibly and makes proper choices, move toward offering him more freedom and responsibility. If in the beginning he misuses the responsibility that you give him and acts improperly, begin tightening up by cremoving his power and increasing the strictures that govern him.

* * *

In summary, keep in mind the following when deciding how to discipline a student:

- Many approaches and techniques can be helpful in training and educating children.
- A teacher will naturally favor a stance and technique that matches his own philosophy, teaching style, and personality.
- No one technique will work for all students. A teacher must know his individual students and be flexible.
- The effectiveness of a specific stance and its techniques should be judged by whether they are leading students closer to surrendering to Kṛṣṇa.

Teaching and Disciplining in the Modes of Material Nature

According to the *Bhagavad-gītā*, one's activities can either be in goodness, passion, or ignorance.

There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from these three modes born of material nature.

-Bg. 18.40

Teachers will be affected by the modes of nature. Their style of teaching and discipline will, therefore, also be affected. In this chapter we analyze how the spectrum of discipline techniques are influenced by the three modes of material nature. This analysis is meant to remove common roadblocks to discipline and thus facilitate teachers, especially less-experienced teachers, in quickly attaining a well-disciplined teaching and learning environment. C-0. In Public Domain. Digitized by eGangotri

Teaching in the Mode of Ignorance

That action performed in illusion, in disregard of scriptural injunctions, and without concern for future bondage or for violence or distress caused to others is said to be in the mode of ignorance.

—Bg. 18.25

The worker who is always engaged in work against the injunctions of the scripture, who is materialistic, obstinate, cheating, and expert in insulting others, and who is lazy, always morose and procrastinating is said to be a worker in the mode of ignorance.

—Bg. 18.28

That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Pārtha, is in the mode of ignorance.

-Bg. 18.32

And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

-Bg. 18.39

A teacher in ignorance is angry and violent. He forces students to comply with his wishes, but he is completely blind to how his actions affect the Kṛṣṇa consciousness of the students. Such ignorant actions, from beginning to end, cause suffering for both teacher and student. The choices such teachers make and the results of those choices will always be incorrect.

Insults to students will abound from his lips.

A teacher's hostility is a product of the mode of ignorance. A hostile teacher gets his own needs met, but at the expense of disrespecting or ignoring the needs of his student. Such a negative, iron-fisted approach has at its base a philosophy that "being tough" on the students is for their own good. A hostile teacher plans what to do if the children do not follow his rules, but when rules are actually broken, the hostile teacher ignores his pre-ordained consequence and deals with the offense in a whimsical, albeit iron-fisted manner. He divides the students into friends and enemies; those who surrender are rewarded, and those who do not are berated, intimidated, and abused.

A hostile teacher may feel he has no choice, and that the inappropriate behavior of his students forces him to act in an excessively sarcastic or violent manner. Nevertheless, such teaching, immediately and for the future, injures his own Kṛṣṇa consciousness and the Kṛṣṇa consciousness of his students.

And that happiness which is blind to self-realization, which is delusion from beginning to end . . . is said to be of the nature of ignorance.

Purport: For the person in the mode of passion there might be some kind of ephemeral happiness in the beginning and at the end distress, but for the person in the mode of ignorance there is only distress both in the beginning and at the end.

—Bg. 18.39

Teaching in the Mode of Passion

But action performed with great effort by one seeking to gratify his desires, and enacted from a sense of false ego, is called action in the mode of passion.

—Bg. 18.24

That worker who is attached to work and the fruits of work, desiring to enjoy those fruits, and who is greedy, always envious, impure and moved by joy or sorrow, is said to be in the mode of passion.

—Bg. 18.27

O son of Pṛthā, that understanding which cannot distinguish between religion and irreligion, between action that should be done and action which should not be done, is in the mode of passion.

—Bg. 18.31

That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion. —Bg. 18.38

A teacher in passion takes personal offense if his students do not obey him or others do not appreciate his methods. He works hard, but his moods change according to the results of his work. He is envious of teachers who obtain better results. He cannot distinguish what is truly best for his students, and he often prompts them into action with the lure of shortterm pleasures. These dealings are sweet in the beginning, but as they neglect the ultimate good of the students, they eventually become as bitter as poison.

Although it may be temporarily easier and more pleasing to the senses and mind to avoid confronting the inappropriate behavior of students or to neglect following through with consequences—such non-assertive

OL V CROMINIZATION AND DISCIPLINE

avoidance leads, in time, to an increase in disruptive behavior in the classroom.

That happiness which . . . appears like nectar at first but poison at the end is said to be of the nature of passion.

—Вg. 18.38

* * *

Teaching in the Mode of Goodness

That action which is regulated and which is performed without attachment, without love or hatred, and without desire for fruitive results is said to be in the mode of goodness.

-Bg. 18.23

One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.

—Bg. 18.26

O son of Pṛthā, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, is in the mode of goodness.

-Bg. 18.30

That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.

—Bg. 18.37

* * *

A teacher in goodness is regulated, self-controlled, and tolerant. He is not attached to the results of his efforts and dutifully teaches without wavering in success or failure. He naturally knows what actions his students should take, and he is able to clearly communicate them to his students. His strictures may at times be difficult, like poison, for his students; but in the end, the results are as sweet as nectar. Assertiveness is one quality of a teacher interacting with his students in the mode of goodness. An assertive teacher explicitly instructs dents do not comply with his instructions, and he consistently follows through with those consequences if non-compliance occurs.

Although consistently dealing in an assertive way with students may not be easy, it nevertheless produces effective classroom discipline.

That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.

Purport: All these procedures are very difficult, bitter like poison, but if one is successful in following the regulations and comes to the transcendental position, he begins to drink real nectar, and he enjoys life.

-Bg. 18.37

* * *

Of course we recommend teaching in the mode of goodness, but to remain consistently in the mode of goodness is not easy.

Sometimes the mode of goodness becomes prominent, defeating the modes of passion and ignorance, O son of Bhārata. Sometimes the mode of passion defeats goodness and ignorance, and at other times ignorance defeats goodness and passion. In this way there is always competition for supremacy.

—Вg. 14.10

On a good day, or during good parts of a day, teachers act in goodness, and on a bad day, they act more in passion or ignorance. We will now delineate the characteristics of teaching in ignorance (hostility), passion (non-assertiveness), and goodness (assertiveness). My goal in doing this is to help teachers become more aware of their tendencies so they can more consistently teach from the mode of goodness.

Hostility

That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Pārtha, is in the mode of ignorance.

-Bg. 18.32

A hostile teacher does exactly the opposite of what is required to help his students become Kṛṣṇa conscious. His response to his students' behavior may "get the rules followed," but ignore the physical, emotional, and Kṛṣṇa conscious needs of the children. Hostile teachers are generally angry, negative, and condescending. Their students understand: "He doesn't like me," or, "He thinks there's something wrong with me."

Discipline is viewed as retaliation, not Kṛṣṇa conscious training aimed at molding the students' behavior. How the discipline will affect the students' attitude towards Kṛṣṇa consciousness is not considered.

What is important is the "battlefield" of the classroom, and the hostile teacher's mandate to "win at any cost." Anger, unkindness, yelling, scream-

ing, and violence are the hostile teacher's weapons of retribution.

When a hostile teacher responds to a student's inappropriate behavior, he:

1. **puts down the student** with an *ad hominem* statement, which blasphemes the student but doesn't clearly communicate what the teacher wants.

"Of course you don't understand! You never listen!"

"How many times do I have to yell at you in one day?"

"Why don't you act your age!"

2. expresses his negative value judgment of the student.

"You really are a space case!"

"What you did was really stupid."

"Acting like a demon again, aren't you?"

"I've never seen a student as lazy as you!"

"You're really a rascal, aren't you?"

"Quit acting like a five-year-old."

Usually both "put-downs" and negative value judgments are expressed in an angry voice. They are also often expressed in front of a student's friends.

3. uses or threatens consequences which are overly severe.

"If you do that again I'll kill you!"

Or more legal, but neither effective nor practical:

"I'll take away your sweets for a week!"

"You'll lose your free time for a month!"

Excessive consequences are obviously difficult to enforce, and usually the hostile teacher will not even want to enforce them when his anger cools.

4. **physically responds with anger** by smacking, pulling a student's hair, squeezing his arm, cheek, shoulder, or neck and the like.

These frustrated responses are meant to hurt the student, not reform him. Teachers, of course, do not enjoy hostility. They act in that way only out of frustration or out of frustration or out of frustration.

out of frustration or out of fear of losing classroom control.

Hostile teachers are quickly seen as "the enemy" by students. Thus the students adopt whatever practices they can—lying, cheating, feigning illness—to avoid the violent consequences of a confrontation with a hostile teacher.

The classrooms of hostile teachers are usually camps of hostility, with the smaller being the victims of the bigger as the students emulate the model of their teacher. Berating, belittling, teasing, poking, and fighting characterize the student-to-student interactions.

Non-Assertiveness

That understanding which cannot distinguish between religion and irreligion, between action that should be done and action which should not be done, is in the mode of passion.

—Вg. 18.31

Non-assertiveness in a teacher is born of the mode of passion. A non-assertive teacher does not clearly communicate to his students what he wants from them. If he does, he does not back up his words with appropriate action. He is often uncomfortable confronting his students' inappropriate behavior. Such a teacher is unsure of himself and his abilities, and he feels basically powerless to deal with the behavior of some of his students. Students quickly become aware of the teacher's lack of confidence, and some students take advantage of this whenever they can. Non-assertive teachers are frustrated with the uncooperative spirit of their students.

The frustration he experiences is his own fault. He neither clearly informs his students when they act inappropriately, nor encourages them when they act appropriately.

When confronted with a student's misbehavior which should immediately be stopped, he instead says:

"I want you to really try to stop stealing." (make an effort)

"You had better think before you act so foolishly!" (think before acting)

"You cut down on your foolish behavior immediately!" (improve)

"You should be feeling terrible about your stealing." (feel repentant)

"Don't let me ever catch you stealing again!" (don't get caught)

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"You should learn that if you want something, stealing isn't the way to get it!" (learn appropriate behavior)

"Why are you always in trouble for stealing?" (discuss reasons)

These statements demand only intermediate, vague changes in the student's behavior. Although these intermediate goals are well-intentioned, they don't directly communicate to the student what the teacher actually wants: "Stop stealing!"

A non-assertive teacher makes statements that communicate a fact, but which do not directly communicate what specific action is required. He may say: "You're late, aren't you?" Or he may ask a question: "Why are you late?"

If a non-assertive teacher says "stop fighting," he doesn't include consequences to impress upon the student that he must eliminate his inappropriate behavior. Or, if a non-assertive teacher does threaten negative consequences, he doesn't follow through. (Chapter 7 has more about the methods, strengths, and drawbacks of using consequences.)

Non-assertive teachers ignore behavior that they wish had never occurred. In their desire to avoid confrontations with their students, they do not respond to inappropriate behavior, even though they may have

already stipulated a rule directly prohibiting that behavior.

They also ignore, and thus do not encourage, the positive and favorable behavior exhibited by their students. Increasing favorable behavior by

"feeding it attention" is discussed in chapter 8.

Thus non-assertive teachers, feeling unsure of their power to influence the behavior of their students, do not exert the power they actually possess. They allow their students to argue with them, and often, after some time, they give up in frustration and defeat.

One price a non-assertive teacher pays for not holding to his basic classroom structure is that he must engage in a continuous struggle of wills with his students. Students will test their non-assertive teacher continuously to discover whether or not they must actually obey. Because they do not receive appreciation from him when they act appropriately, they have little motivation to do so.

Assertiveness

"Assert" means "to state or affirm positively, assuredly, plainly, or strongly." An assertive teacher does three things:

- 1. He clearly and firmly communicates to the students the basic rules and regulations of the classroom. The assertive teacher directly lets the student know when he is acting inappropriately. He also directly tells the student what appropriate actions he expects.
- 2. He strengthens his influence, when needed, with the use of consequences. He then, if needed, consistently backs up his promise of consequences with action.
- 3. He provides positive reinforcement, when suitable, for the student's appropriate behavior.

To maintain the basic classroom structure in this way is not easy. It requires that the teacher be in the mode of goodness.

One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.

Purport: A person in Kṛṣṇa consciousness is always transcendental to the material modes of nature. He has no expectation for the results of the work entrusted to him, because he is above false ego and pride. Still, he is always enthusiastic till the completion of such work. He does not worry about the distress undertaken; he is always enthusiastic. He does not care for success or failure; he is equal in both distress and happiness. Such a worker is situated in the mode of goodness.

—Bg. 18.26

An assertive teacher responds to his student's inappropriate behavior by clearly communicating to the student his disapproval. He then informs his student what he wants the student to do.

O son of Pṛthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

—Bg. 2.3

Teachers should follow in Lord Kṛṣṇa's footsteps:

"Stop fighting in the temple room. Stand in line, now!"

"I do not permit calling out answers. Raise your hand!"

"I don't allow drawing during math class. Immediately sit down and begin solving those math problems."

"You will stay in your seat. Now sit down!"

"Don't push to get the ghee lamp. Wait in line!"

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When needed, the assertive teacher backs up his directions with consequences. This maximizes his influence on a student's behavior. An assertive teacher knows that the consequences, if they are to help influence a student to choose more appropriate behavior, should be as meaningful as possible. If this means taking away an activity (free time), sending the student to the headmaster, or writing to or telephoning a student's parents, the teacher will do it. The assertive teacher does not threaten vainly; rather, he consistently follows through on his promises. He may tell a student that if he disrupts, he will spend his free time in the corner. Then, if the student does disrupt, the assertive teacher makes sure the student spends his free time in the corner.

An assertive teacher consistently responds to a student's inappropriate behavior.

When a student acts appropriately, an assertive teacher quickly recognizes it and expresses this recognition to the student. This may be done verbally: "Good work," or "Keep up the good work." It may also be done non-verbally: a smile or pat on the shoulder.

* * *

Plainly stated, an assertive teacher has knowledge, expertise, and takes

responsibility for training his students in Kṛṣṇa consciousness.

Under the authority of an assertive Kṛṣṇa conscious teacher, the students clearly know the parameters of acceptable and unacceptable behavior. Thus they have the opportunity to choose how they want to behave, while knowing fully what the consequences will be for their behavior.

It is not that all students will "like" an assertive teacher—being liked is not the goal of a teacher—but they will respect him. An assertive teacher, by his behavior, will establish an atmosphere wherein the potential is maximized for the Kṛṣṇa conscious growth of the student.

Teachers Must Get Their Needs Met

Once in drought-riddled South India, Śrīla Prabhupāda was asked if he was a Dvaitist or an Advaitist. Śrīla Prabhupāda's reply was practical and strong. "Dvaita or Advaita! What is the difference?" He went on to say that the people are hungry and need grains, but there are no rains. When these basic needs are lacking, what is the difference whether one is a monist or a dualist?

Similarly, in order to teach and influence a student, teachers should not be shy or negligent about demanding from the students those ingredi-

ents he truly needs to survive while doing his service. If a teacher cannot get his own needs met, regardless of his educational philosophy, he will not be able to teach and his students will not be able to learn.

A teacher's concern about meeting his needs is not selfish; it is practical. For example, a teacher may need quiet, or for students to stay in their seats, if he is to effectively teach writing. In such situations, he has the right to insist upon both. If a teacher needs the respect of his students (which he does) in order to teach them, he must dutifully demand that no student answer him back.

A teacher's needs will be met when he establishes the following:

- A basic classroom structure that maximizes the teacher's own strengths and minimizes his weaknesses.
- The right to demand that a student's behavior fit within that predetermined basic classroom structure. It is a given that the structure is one that not only satisfies the teacher's needs, but also promotes the Kṛṣṇa conscious development of the student. In other words, the structure that a teacher establishes to satisfy his own needs cannot be in opposition to the best interests of the students.
- A situation wherein a teacher needing assistance with a student, receives active support from the student's parents, the headmaster, the principal, and other teachers.

Handling the stress of teaching

Stress often attacks teachers even if they have satisfactorily set up a classroom structure which facilitates getting their needs met. If the stress is severe enough, teachers feel tension, anxiety, and even depression. They become emotionally drained. Not only does stress cause anxiety for teachers, it also gives rise to activities that make children disruptive, which in turn fills the teacher with more stress. Usually stress transforms itself into anger directed toward oneself or one's students.

How should teachers deal with the irritation, frustration, and anger caused by student behavior? Of course, increasing one's Kṛṣṇa conscious-

ness is the best solution.

There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.

-Bg. 4.14

Teachers should dutifully perform their service to the best of their ability for Kṛṣṇa's pleasure. And they should be detached—as Kṛṣṇa is detached—from the results.

Of course, the tendency for all conditioned souls is to avoid situations laden with anxiety and to lean towards a peaceful situation. Arjuna was filled with similar feelings when he wished to avoid fighting at Kurukṣetra. Kṛṣṇa's reply, however, was that he should fight and not leave the battlefield.

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy. O scion of Bhārata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

-Bg. 18.61-62

Furthermore, *The Nectar of Devotion* describes the desire for being free from material anxiety as the desire for *mukti*, a desire that one must rid himself of if he wishes to advance in Kṛṣṇa consciousness.

Mukti means to become freed from material anxiety and to become one with the Lord. These desires are compared to being haunted by ghosts and witches, because while these aspirations for material enjoyment or spiritual oneness with the Supreme remain, no one can relish the actual transcendental taste of devotional service.

-The Nectar of Devotion, p. 33

Teachers should take to their service with knowledge, determination, and full Kṛṣṇa consciousness.

Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without a doubt.

—Bg. 8.7

To ensure that one's Kṛṣṇa consciousness is strong enough to minimize the stress in teaching, check the foundation of your own Kṛṣṇa consciousness by questioning yourself on the following:

- Does the quality of my rounds need improvement?
- Is my attendance at the morning program strong?
- Am I getting sufficient time to read Śrīla Prabhupāda's books?
- Am I getting time to associate with my Kṛṣṇa conscious friends and other adult devotees?

It is especially important to minimize anxiety within the classroom. A teacher experiencing anxiety will naturally communicate his anxiety to the class. Soon he will have a class full of students who are also experiencing anxiety.

Here are some management suggestions on how to approach solving a teaching problem in such a way that anxiety and stress are reduced.

1. Contemplate upon and determine the cause of the anxiety. Approach the problem directly and with determination. Don't delay in attempting to solve the problem.

That worker who is . . . lazy, always morose and procrastinating is said to be a worker in the mode of ignorance.

—Bg. 18.28

And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness, and illusion—such unintelligent determination, O son of Pṛthā, is in the mode of darkness.

—Вg. 18.35

2. Think about the problem and its causes in a frank, detached manner.

That action which is regulated and which is performed without attachment . . . is said to be in the mode of goodness.

—Bg. 18.23

Pinpoint exactly from whom, what, when, and where the anxiety is caused. Detachment is necessary to objectively answer the following questions:

- a. What did the student or students actually do?
- b. What did I do?
- c. What happened just before the disruption?
- d. What was I doing at the time?
- e. How did the class react to the student's behavior?
- f. How did I react to what he did or said?
- g. How did I manage similar behavior previously?
- h. Was it the particular student that aroused the anxiety within me or was it the incident itself?
- i. What in that particular student do I find intolerable?
- j. Have I had enough positive dealings with the student?
- k. If the student has ever shown positiveness toward me, how have I reacted?

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Analytically facing the problem in a detached manner generally reveals clues to the solution.

Approach experts for help.

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

-Bg. 4.34

Although this śloka especially applies to spiritual progress, receiving knowledge in any field depends on association and advice from those

who are experts.

Describe the problem as precisely as possible. Asking "How can I deal with Kṛṣṇa dāsa?" will not be as effective as asking "What should I do when Kṛṣṇa dāsa insists on slamming the door?" Questions about specific problems will get specific answers.

4. Consider a variety of solutions for the problem. Some *kṣatriya dākṣyam* (resourcefulness) is useful, but know well that the inspiration for an effective plan ultimately comes from Kṛṣṇa.

I am seated in everyone's heart, and from Me come remembrance, knowledge, and forgetfulness.

—Bg. 15.15

5. Do not abandon the problem until you have formulated a plan to solve it.

One who performs his duty . . . with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.

—Bg. 18.26

6. Enact your plan and depend on Kṛṣṇa for the results.

Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bhārata, stand and fight.

—Bg. 4.42

A group meeting can be helpful

A group of adults who frequently contact the problem student can meet and discuss his case and how to deal with it. They can discuss the problem and strategies to reduce the problem. They can choose one solution, discuss the appropriateness of the chosen strategy, put the strategy into effect, and

assess its effectiveness. Shared responsibility reduces the anxiety arising from the weight of a student's disruptive behavior falling upon one teacher alone.

Observe an expert teacher

Observing experienced and skilled teachers at work is always inspiring. Inexperienced teachers should especially focus on the interaction between an experienced teacher and his students. They should note how their more experienced colleagues both avoid difficult situations and manage them when they do arise. Avoid the temptation to believe that effective teachers owe their success to position, charisma, and gifts in temperament. Although this may be true, a careful onlooker can also observe skills that he may adapt to his own use.

The Road to Self-Discipline

Sense and Mind Control

ŚRĪLA PRABHUPĀDA: No, no. By controlling the senses, gradually the mind will be controlled. You know. The tiger and the lion are trained up to play in the circus. Do you know how it is done?

DHANAÑJAYA: They starve the animals.

Śrīla Prabhupāda: No.

Puṣṭa Kṛṣṇa: They feed them every time, whenever they do something.

ŚRĪLA PRABHUPĀDA: No, after catching them from the forest, they are kept within the bars, and no eating for at least one week. Then the trainer comes. Only whips. He comes, and open the doors and only: (Makes sound.) Flosh, flosh, So already he's hungry, weak, and he's whipped. In this way, he becomes fearful. As soon as the man comes, he becomes fearful. Then he gives him little food. In this way—after all it is animal—he thinks that, "That man is my God. He can save men the sankill me." Then he takes to him. Whatever he

says, he takes. Similarly, if you do not give the ingredients for sense enjoyment, the mind will be controlled.

-Conversations, Vol.10, Paris, June 14, 1974

* * *

The rules regulating the behavior of a student in Vedic times were strict. But as the students were submissive and qualified, they heartily benefited from such disciplined instruction. Thus, through external discipline, they learned sense control and mental discipline. Control of the mind is necessary for becoming a suitable receptacle for Kṛṣṇa consciousness.

The Kathopanisad (2.1) clearly states that controlling one's mind is necessary for the cultivation of knowledge. When one has a controlled mind,

controlling his senses is automatically accomplished.

parāñci khāni vyatṛṇat svayambhūḥ tasmāt parāṅ paśyati nāntarātman kaścid dhiraḥ pratyagātmānamaikṣad āvṛttacakṣuramṛtatvamicchan

God created the sense organs so as to go out. Hence, a materialistic man sees only outward objects without turning his eyes inward to the self. The rare wise man $(dh\bar{\imath}rah)$, however, seeks immortality by turning his eyes inward upon his $\bar{\imath}tm\bar{\imath}$ in the innermost recess of himself.

This inward turning was practically demonstrated by Mahārāja Ambarīṣa:

Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulāsī offered to the Lord, and he engaged his tongue in tasting the Lord's prasāda. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day.

-Bhāg. 9.4.18-20

Pure spiritual life thus entails thinking solely of Kṛṣṇa and Kṛṣṇa's work. As Śrīla Prabhupāda said, "Sense gratification and Kṛṣṇa consciousness go ill together." To achieve this state of focusing solely on Kṛṣṇa, one must attain a higher taste in Kṛṣṇa consciousness while simultaneously controlling the senses and mind. A student is placed under the control and discipline of a teacher as a step toward internal self-control.

Creating a Basic Classroom Structure

Viewing a prime aspect of a teacher's service as helping his students achieve self-discipline, we will now begin looking at techniques for keeping order and giving instructions. Using these simple techniques, even Kali-yuga students who tend to be unsubmissive will be influenced into obedience.

We have previously spoken of a teacher assertively and directly demanding adherence to the basic structural rules of his classroom. These rules should not be more than what a teacher actually requires to effectively teach within a given situation. Here are some examples of typical rules useful for a class of young students:

- No calling out; raise hands and be recognized before speaking.
- No hitting, kicking, or fighting with other students.
- Follow the teacher's instructions the first time they are spoken.
- Stay in your seat unless you have permission to move.
- Walk, don't run in the classroom.
- Before class begins, stand silently at your desk with your hands folded until you are given permission by your teacher to be seated.
- Rise from your seat and stand with folded hands when adults enter the classroom.

The first requirement for making an effective classroom structure is to decide upon rules. Ask yourself: Which rules do I actually need to run my classroom? If a teacher is not clear about what he requires from his students, his students will certainly have no idea what is expected of them. Keep in mind that the specific behavior you want from the children should be analyzed and stated in clear terms. For example, a rule stating that students should "be good" is too general and therefore will be ineffectual. Defining good behavior in clear terms such as "Share the paint supplies," or "Sit at your seat," gives the students specific instructions that are easier to follow.

No matter what activities his students are engaged in—from chanting during guru-pūjā in the temple to eating prasādam—a teacher must be always aware of the basic structure he requires from his students. He can then directly instruct his students, making them aware of the required behavior.

Here are examples of direct instructions a teacher may give to students: "no speaking back to adults"

"clean up" "no drum playing allowed" "speak one at a time"

"no stealing"

"listen to whomever is speaking" "enter the temple room on time"

"line up"

78

At different times teachers may insist upon specific behavior. During *japa* time, for example, teachers may insist that students do not speak at all. During writing class a teacher may allow speaking, as long as the noise level is low enough so he cannot hear any one student's voice.

Not all of the above rules and strictures should be applied at once by the teacher. One gurukula I visited had a long list of eighty-six rules that students were required to follow! Neither teachers nor students could remember the rules or take such a list seriously. I recommend teachers enforce no more than four or five rules at any one time. This simple list will establish the basic structure for that circumstance. If a teacher firmly adheres to that structure, simple as it may be, the students will quickly accept the rules as law and gradually become ordered. And, within the confines of the sanity that a strong basic structure brings, students can effectively be given other freedoms.

Get their attention, then instruct

One simple but essential principle when directly instructing students is: before speaking, make sure you have your students' attention. Neither yell nor shout, but in some peaceful way, capture your students' attention before you begin. I have seen teachers ring a bell, clap their hands and then pause, begin by whispering, and ask their students to first fold their hands before they begin speaking.

Implementing the structure

Before a teacher institutes his structure, he should spend time explaining his rules to the students. Clearly explain each rule's meaning. Ask the students if they have any questions. These rules can later be posted on a sign or on the bulletin board within the classroom.

Requesting behavior changes

When instructing students who are not following the structure, teachers may have to insist a student change what he is doing. We have already learned about making requests to students in assertive, non-assertive, and hostile ways. Let's now examine other ways to request behavior changes.

There are four general methods to request a student to change his behavior:

- 1. The hint: "Everyone should be chanting now."
- 2. The question: "Would you please begin chanting?"
- 3. The "I" message: "I want you to put your hand on your beads and begin chanting."
- 4. The demand: "All rights Begin chariting!" Gangotri

The rule of escalation

If a teacher is always yelling at his students, what will he do when they don't comply with his instructions? What will he do next to intensify his demand? An escalation teachers often turn to is "pow!" They escalate from a verbal chastisement to a physical one.

And if a teacher is always angrily hitting his students, what are his alternatives when an escalation is needed? "If you don't do what I say, I'll kill you!" we hear an irate and frustrated teacher screaming. But how should

he follow through if his students don't comply?

On the other hand, if a teacher is always speaking softly, even a slight

raising of his voice becomes a powerful escalation.

The rule, therefore, is that a teacher should generally act at lower levels of intensity so he has more levels to escalate to without becoming frustrated or violent.

Using hints, questions, I-messages and demands

Taking into account the theory of escalation, whenever possible a teacher should use a hint, a question, or an I-message. These are lighter than a demand. Most students will respond to them, and they do not carry the implication of an impending consequence as does a demand. A demand states, "Do this or else!" Hints, questions, and I-messages do not imply the threat of consequence for non-compliance.

All too often teachers make demands when they do not intend to follow through with consequences for non-compliance. If teachers do not follow through on their demands, they are informing their students that these stronger statements can also be neglected. It is far better, therefore,

to only make demands if one is prepared to follow through.

Before making a demand, ask yourself, "What will I actually do if the student doesn't comply?" If you are not prepared to follow through, it is better to use a hint, a question, or an I-message. Demands are more insistent. The less they are used, the more effective they are. When you make a demand, be prepared to follow through on it.

Adding power to direct statements of instruction

Learning how to strengthen the delivery of your demands is helpful. Four power-adding techniques are contained in the following paragraph:

The teacher observed Śrīdāmā pushing the children who were in front of him in the line. The teacher calmly stood in front of Śrīdāmā, looked him right in the eye, placed his hand on Śrīdāmā's shoulder, gestured with his left hand, and said, "Śrīdāmā, you are not permitted to push the other students."

Eye contact: Messages delivered without eye contact are messages delivered with half potency. Whenever possible, make eye contact with a student when instructing him.

Hand gestures: Hand gestures emphasize our words. Use them as such, as opposed to using them to intimidate a student.

Student's name: Using the student's name when instructing him fixes his attention on your words.

Touch: Physical touch indicates the sincerity and authority of your message. Use touch, however, with care. Especially avoid touching a student when angry or with the intention of hurting him. Don't touch older students of the opposite sex.

Eye contact, gestures, use of name, and touch are all useful in increasing the power of verbal communication. To experience this, try a brief role-play. Find a partner, begin by making a direct statement of instruction to that person. For the purpose of the demonstration, do not use any of the four elements. Especially make sure you do not give your partner direct eye contact. Then, beginning with eye contact, add in each of the four elements one by one. Observe the increase of the strength of the communication.

Using consequences

When a teacher gives direct instructions, he must indicate that conse-

quences will follow if his instructions are disobeyed or ignored.

Teachers do not generally enjoy having to use consequences even if they become expert at calmly promising that a consequence will follow non-compliance of an instruction. But seeing the need, a dutiful teacher uses consequences out of affection for his student. Consequences are useful for the improvement and rectification of the student; they are not a medium for the teacher to exact revenge.

Instructional statements and resulting consequences

Śrī Kṛṣṇa Himself has set up the material world as a teacher sets up instructions with their consequences. For those illusioned students of the material world, Kṛṣṇa has made His direct instructional statement of demand: sarva-dharmān parityajya, mām ekam śaranam vraja: "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66)

If the nitya-baddha soul follows this instruction, he achieves eternal happiness and attains the lotus feet of Kṛṣṇa. He can even conquer Kṛṣṇa

through his affectionate surrendermain. Digitized by eGangotri

aiśvarya-mādhurya-kāruņye svarūpa-pūrņatā bhakta-vātsalya ātma-paryanta vadānyatā

Krsna's transcendental qualities such as opulence, sweetness, and mercy are perfect and full. As far as Kṛṣṇa's affectionate leaning towards His devotees is concerned, He is so magnanimous that He can give Himself to His devotees.

—Cc., Madhya 24.42

If the conditioned soul doesn't follow, but remains intent on enjoying the material world-

purușah prakṛti-stho hi bhunkte prakṛti-jān guṇān kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasu

The living entity in material nature thus follows the ways of life, enjoying the three modes of nature . . . Thus he meets with good and evil among various species. —Bg. 13.22

On and on, up and down, round and round, a soul averse to Kṛṣṇa is disciplined by $m\bar{a}y\bar{a}$ and receives the consequences for each of his selfish acts. This punishment is meted out by the material nature for each of the improper activities of the $j\bar{\imath}va$. But the $j\bar{\imath}va$ is freed as soon he turns to Kṛṣṇa.

O scion of Bhārata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

—Bg. 18.62

Kṛṣṇa makes His assertive statement and demands surrender. He then reciprocates with the $j\bar{\imath}va$ according to the $j\bar{\imath}va$'s deeds. Similarly, a teacher demands obedience from his student and then reciprocates with the student according to his response.

As they surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.

—Bg. 4.11

If the student actually surrenders, he becomes dear to his teacher, and the teacher awards him with complete instructions.

Always think of Me, become My devotee, worship Me, and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

—Вg. 18.65

If the student does not surrender, the teacher dutifully rectifies the student by awarding him not with proper instruction, but only with the unpleasant fruits of his own work. This is called the awarding of negative consequences. (I will discuss negative consequences in detail in the next chapter.)

He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

—Bg. 16.23

Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life. —Bg. 16.19

If a student surrenders, but with the fruitive goal of obtaining pleasures other than knowledge, the teacher also rewards him accordingly.

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Viṣṇu, and blessed them by saying, "Be thou happy by this yajña (sacrifice) because its performance will bestow upon you everything desirable for living happily and achieving liberation."

—Bg. 3.10

Men in this world desire success in fruitive activities, and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world.

—Bg. 4.12

This karma-kāṇḍa mentality of a student will eventually lead to true surrender because it is based on obedience. I will further discuss its use later.

In each of the above cases, it is not the teacher that is causing the student's happiness, distress, or knowledge.

vaisamya-nairghrnye na sāpeksatvāt tathā hi darśayati The Lord neither hates nor likes anyone, though He appears to.

-Vedānta Sutra 2.1.34

Although immature students may think otherwise, the results they obtain stem from their own choices rather than the predilection of the teacher.

Nor does the Supreme Spirit assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.

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Using choice when presenting demands

When teachers present strong instructional demands to their students, "You must immediately stop throwing pencils around the room," they can effectively present these demands, as Śrī Kṛṣṇa does, as a matter of choice.

If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

—Bg. 18.58

Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do what you wish to do.

—Bg. 18.63

Thus, "You must immediately stop throwing pencils around the room," can become: "You have to make a choice. If you continue to choose to throw pencils around the room, you are choosing to stand in the corner for twenty minutes."

In this way the students will have a harder time avoiding the truth: the negative consequences that have accrued result only from my improper choices.

Such a misbehaved student, when disciplined, will not blame his teacher:

"Why are you standing in the corner?"

"Because I was throwing pencils around the room."

Not: "Because the (cruel) teacher told me to stand here."

Although the Lord is undoubtedly the Supreme controller, the jīva must place the responsibility for his situation upon his own head. He must not blame Kṛṣṇa. When the jīva is able to do this, he becomes eligible for liberation:

tat te 'nukampām su-samīkṣamāṇo bhuñjāna evātma-kṛtam vipākam hṛd-vāg-vapurbhir vidadhan namas te jīveta yo mukti-pade sa dāya-bhāk

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

—Bhāg. 10.14.8

Similarly, when a misbehaved student accepts that his difficulty (punishment) is due to his own poor choices, and then takes shelter of Kṛṣṇa, he is well on the way to being liberated from his improper behavior.

· the Berkeley bum's choice

Years ago, I was sitting in the lobby of the ISKCON Berkeley temple, reading for the first time about the power of presenting direct instructional statements as a choice. As I sat on the sofa the temple president walked in and sat near me. He began softly chanting the *mahā-mantra* on his beads. Suddenly, a bum staggered in. A grubby beard grew from his filthy face, an unlit cigarette hung from his lips, and the fingers of his left hand closed around the neck of a brown, unopened beer bottle. The bum fell into the lounge chair just across from me and sat down.

Up jumped the temple president. "Get out of here!" he cried into the

bum's ear. "Stand up and get out immediately!"

The bum, impassive and ignorant, stared blankly forward.

"Get up! I'll call the police!"

The bum remained immobile.

"Look, you. I'm going to the phone just behind." The president began to make his way to a nearby phone booth. "I'm calling the police. The police will carry you out if you don't get out of here immediately!"

Saying this, and watching the continuation of the bum's blank stare, the president quickly changed his tactic and himself stormed out of the lobby.

While all this was going on, I was reading my book on choices and discipline. I heard the president's monologue increase in pitch and fervor, and my eyes quickly shifted again and again, back and forth, from the book to the president to the bum, who was still sitting, dull and oblivious.

Taking a last glance at my discipline book, I sprung into action. I walked right up to the bum. "Look," I said, as I adopted a strong stance and a firm but controlled tone of voice. I pointed a finger near his face. "You're going to have to leave this place. But you can make a choice. You can either sit here and be dragged out of here by the police when they come in five minutes, or you can stand up and on your own walk out right now. It's your choice!"

As if a puppeteer had pulled the strings, life seemed suddenly to enter the bum's shabby body. He immediately stood straight up and walked out of the lobby.

I guess there's some power in using "choice," I thought.

Be firm in holding to the promise of consequences after you present them as a product of choice. Negative results will come from bluffing. (I took a chance in this regard with my "Berkeley bum.") In addition, no consequences, either severe or minimal, will significantly influence a student's behavior unless they are presented consistently. We learn not to touch fire as a result of it burning us each time we touch it. Each time misbehavior occurs, the promised negative consequence should also occur.

Please don't think that a teacher must present each of his instructional statements as a choice. But the principle of choice—that all students are ultimately spirit souls with free will—should be within a teacher's con-

sciousness when he gives instructions.

Here is an example of how choice can be used in conjunction with direct instructional statements.

The broken record

In Kali-yuga, making effective, firm statements of instruction often takes persistence. This may mean that teachers have to state an instruction over and over again without becoming side-tracked.

Often a teacher will start out by strongly stating their instructions, but will be manipulated by the diversionary response of their students.

Teacher: Śrīdāmā, I want you to raise your hand and wait to be called upon before you speak.

Śrīdāmā: None of the other children do.

Teacher: What do you mean, "None of the other children do?"

Śrīdāmā: Sudāmā always shouts out.

Teacher: When?

Śrīdāmā:

Śrīdāmā: He did it all morning during Bhagavad-gītā class.

Teacher: I'll take care of Sudāmā; don't worry about him. You should be concerned with acting properly yourself.

Well, even if I raise my hand you never call on me.

Teacher: [Getting disturbed.] Yes, I do.

Śrīdāmā: You didn't this morning.

Teacher: [Even more disturbed.] Look, you never listen to me. I don't

want to talk about it any more!

It's easy to see in this example how Śrīdāmā diverted his teacher. The problem arose because the teacher, when confronted by Śrīdāmā's diversion, didn't hold firm with his statement of instruction. When diversionary tactics—such as Śrīdāmā's response of the other children do"—

86

are employed, the teacher should repeat his instructional statement over and over and over, like a broken record, until the student acknowledges his instructions.

Śrīdāmā, I want you to raise your hand and wait to be called Teacher:

upon before you speak.

Śrīdāmā: None of the other children do.

Teacher: That's not the point. I want you to raise your hand. [Broken

record.

Śrīdāmā: Sudāmā always shouts out.

Teacher: That's not the point. I want your to raise your hand. [Broken record.]

Śrīdāmā: All right, I will.

In this interaction, the teacher simply repeated his instructional statement and didn't become diverted.

In using the broken record technique, first determine what you wish to communicate to the student. Then, if confronted with a student's attempt to divert you, simply preface your instructional statement with, "That's not the point" or "That may be true, but . . . " or "I understand, but ..." or something similar.

When a student realizes that you are fixed on your instructional statement, even a stubborn student will carefully listen. Also, use the four ways of making direct instruction more powerful (eye contact, name, touch, and gesture) when delivering your broken record response. Keep as calm as possible. Don't argue, even if provoked.

Know that many diversionary, derailing tactics exist. Here are a few:

"you don't like me"

Śrīdāmā, I want you to raise your hand and wait to be called Teacher:

upon before you speak.

Śrīdāmā: It's not my fault. [Feeling sorry for himself.] The other children

pick on me and you don't like me either.

crying

Śrīdāmā, I want you to raise your hand and wait to be called Teacher:

upon before you speak.

[Beginning to cry,] But I didn't mean to do it. Śrīdāmā:

belligerence

Śrīdāmā, I want you to raise your hand and wait to be called Teacher:

upon before you speak.

You can't make me! Śrīdāmā:

"I'm sorry—give me another chance"

Śrīdāmā, I want you to raise your hand and wait to be called Teacher:

upon before you speak.

I'm sorry, please forgive me. Srīdāmā:

Don't fall for any of these diversions. Rather, the broken record is useful in combating them all.

When using the broken record, if needed, repeat your instructional statement three times. If the student hasn't surrendered after three attempts, present him with a choice.

Teacher: Śrīdāmā, I want you to raise your hand and wait to be called

upon before you speak.

Śrīdāmā: None of the other children do.

That may be true, but I want you to raise your hand before you Teacher:

speak.

But I'm not the only one. Sudāmā always shouts out. Srīdāmā:

That's not the point. You must raise your hand and wait to be Teacher:

called upon before you speak.

But Sudāmā called out all morning. He did it in Bhāgavatam Śrīdāmā:

class, Math, Sanskrit . . .

That's not the point, I want you to raise your hand and wait to Teacher:

be called upon before you speak.

Well, you never call on me even when I do raise my hand. Śrīdāmā:

[With eye contact, name, gesture, and touch.] Śrīdāmā, you have Teacher:

a choice to make. If you choose to call out in class again, you

are choosing to lose ten minutes of your free time. It's your

choice. Do you understand?

Śrīdāmā: Yes, I do. 88

Here, in summary, is how to use the broken record:

- 1. Determine your statement of direct instruction.
- 2. Preface the statement with, "That's not the point," or, "I understand, but . . ."
- 3. Reply to all diverting responses with your statement of direct instruction.
- 4. Use the broken record a maximum of three times.
- 5. When delivering your statement, use eye contact, name, gesture, and touch.
- 6. Be prepared, if needed, to issue a choice with appropriate consequences.

* * *

The broken record is a skill useful in interactions with students who refuse to listen, who talk back, who persist in diverting your requests, and who refuse to take responsibility for their own behavior. Remember, however, that a student may have a legitimate reason why he cannot comply with your requests. In such a case, nothing will be accomplished by using the broken record, droning on, "That's not the point . . ."

Using and Misusing Consequences While Disciplining

Child is the Father of Man

"Child is the father of man," Śrīla Prabhupāda would sometimes say. A new teacher dealing with young children tends to forget this and thinks that his students will remain forever young. After teaching for some time, perhaps several years, a teacher may note that his students are indeed growing up. But when he sees a student actually change his body—from kaumara to yauvana (boyhood to youth)—and attain his young, adult body, a teacher generally becomes struck with wonder.

Of course, we all know it will happen. Both intelligence and the

Bhagavad-gītā have warned us in advance.

dehino 'smin yathā dehe kaumāram yauvanam jarā tathā dehāntara-prāptir dhīras tatra na muhyati

As the embodied soul continuously passes in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.

—Вg. 2.13

We shouldn't be surprised. But my experience is that when we see a young boy practically change his body before our eyes, we are nevertheless shocked.

And then, when those students—now young adults—come and reveal what it was like from their viewpoint back then, their words can strike

a sensitive teacher's heart like a thunderbolt.

I've had it happen to me on more than one occasion. Ten years later: "Remember the time you made me admit to stealing the socks. I actually didn't do it." "Remember, how you teased me in front of everyone and

made believe you were going to drive off without me?"

My own remorse from these moments, caused by the inexperience and passions of years gone by, moves me to strongly remind teachers that your students will one day grow up. Keep that in mind when you discipline them today. You, too, in ten or twenty years, will be approached by grown students who will take you aside and reveal what being your student felt like for a five- or seven-year-old.

Remembering Śrīla Prabhupāda tell of Mother Yaśodā's punishing

Kṛṣṇa may help us be cautious when using consequences:

When Mother Yaśodā saw that Kṛṣṇa had become too much afraid of her, she also became disturbed. Because if the child is disturbed, the psychology will be that there is some mental reaction. So Mother Yaśodā did not want actually that Kṛṣṇa will suffer from her punishment—that was not Mother Yaśodā's purpose. But as a mother, when she feels that a child creates too much disturbance, she can use a system still current in India—that a mother may bind the child with ropes.

—Teachings of Queen Kunti, p. 100

Awarding negative consequences is needed, but be aware, O teachers, of the strong mental reaction that students may have.

Evoking Consequences: The Consciousness Counts

patram puṣpam phalam toyam yo me bhaktyā prayacchati tad aham bhakty-upahṛtam aśnāmi prayatātmanaḥ

If one offers Me with love and devotion a leaf, a flower, fruit, or water, I will accept it.

—Bg. 9.26

Does Kṛṣṇa need our leaf, fruit, flower, or water? Obviously not. The Lord is attracted to and accepts offerings by His devotee when they are

made with *bhakti*. It is the consciousness that counts. When disciplining a student and evoking consequences for his inappropriate behavior, it is similarly the teacher's consciousness that counts.

Discipline your students in the mood of training them to go back to Godhead. Discipline, as Kṛṣṇa's representative, in the same mood in which Kṛṣṇa disciplines.

The Lord, the Supersoul of all living entities, is sober, peaceful, and equal to everyone. Since the great devotee Prahlāda was protected by the Lord's potency, Hiraṇyakaśipu was unable to kill him, in spite of endeavoring to do so in various ways.

Purport: In this verse, the word <code>sarva-bhūtātma-bhūtam</code> is very significant. <code>Īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati:</code> The Lord is equally situated in the core of everyone's heart. Thus he cannot be envious of anyone or friendly to anyone; for Him everyone is the same. Although He is sometimes seen to punish someone, this is exactly like a father punishing a child for the child's welfare. The Supreme Lord's punishment is a manifestation of the Lord's equality. Therefore the Lord is described as <code>praśāntam sama-darśanam</code>. Although the Lord has to execute His will properly, He is equipoised in all circumstances. He is equally disposed to everyone.

—Bhāg. 7.1.43

Tolerance and anger

mood.

Don't dwell on the faults and mistakes of your students. Caitanya Mahāprabhu confirms this by saying, "My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained." (Cc., Antya 4.184) In his purport to this verse, Śrīla Prabhupāda further expands this mood of a teacher: "When a father maintains a child and a child is maintained by the father, the father never takes seriously the faults of the child. Even if there actually are faults, the father does not mind them."

The following verses from Śrīmad-Bhāgavatam again indicate that chastising one's dependents is needed, but it should be done in the proper

[Mahārāja Yudhiṣṭhira inquired:] A father and mother are always affectionate to their children. When the children are disobedient the parents chastise them, not due to enmity, but only for the child's instruction and welfare. How did Hiraṇyakaśipu, the father of Prahlāda Mahārāja, chastise such a noble son? This is what I am eager to know. How was it possible for a father to be so

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violent toward an exalted son who was obedient? O *brāhmaṇa*, O master, I have never heard of such a contradiction as an affectionate father's punishing his noble son with the intention of killing him. Kindly dissipate our doubts in this regard.

—*Bhāg*. 7.4.45–46

* * *

Beware of anger when awarding consequences. Consequences should be awarded with the affection of a loving parent, not in the mood of Hiraṇyakaśipu!

One who inquires into self-realization and thus subdues his powerful anger—which awakens suddenly in the body as if falling from the sky—transcends the influence of the modes of material nature.

Purport: When one becomes angry, he forgets himself and his situation, but if one is able to consider his situation by knowledge, one transcends the influence of the modes of material nature. One is always a servant of lusty desires, anger, greed, illusion, envy, and so forth, but if one obtains sufficient strength in spiritual advancement, one can control them. One who obtains such control will always be transcendentally situated, untouched by the modes of material nature.

—Bhāg. 6.4.14

Teachers should develop a mood of affection, care, tolerance, and nonenviousness towards their students. However, these saintly qualities should not inhibit the teacher's ability to chastise a student when the student has acted improperly. This chastisement will help the student. View chastisement and consequences not as retribution, but dutifully, as an unavoidable element of training students.

As the spiritual master chastises the disciple and teaches him the art of devotional service, so all the ecstatic symptoms of Lord Caitanya Mahā-prabhu—including despondency, moroseness, humility, restlessness, joy, endurance, and anger—all instructed His body and mind.

—Cc., Madhya 2.76

Consequences Support the Basic Classroom Structure

Without discipline, managing them will be very difficult. So first you must master how to evoke obedience in the children.

- Letter to Stoka Krisna dasa, June 20, 1972

We have mentioned previously the need to have a clear structure within every teaching/learning situation. Not only should the basic classroom rules be clear, but so should the consequences for breaking those rules. Careful planning, and communication with the students of both the rules and consequences, will save a teacher from having to hear astonished cries of "I didn't know!" or "You never told us!" It will also save him from having to enact laws and penalties after the crimes have been committed.

If the parents of your students live nearby, make sure they know about and support your basic classroom structure as well as the consequences

that you plan to use. Inform them before instituting your system.

Although most classroom and āśrama disorders will be eliminated by creating and adhering to a practical classroom structure, teachers will frequently find themselves having to deal with students' inappropriate activities not covered by the structure. The key to dealing with these is advance planning.

Plan consequences in advance

When the inevitable occurs and a student grossly or subtly disobeys, what should a teacher do? Which consequences should a teacher apply so the student gives up his inappropriate behavior? Should the student lose sweets? Free time? Should he be assigned extra cleaning duties? Extra

schoolwork? Extra chanting?

Being able to effectively answer these questions on the spot depends on working out in advance, as much as possible, what inappropriate behavior to expect and which consequences are suitable. The more prepared you are, the easier it will be to make quick decisions. Go over in your mind from beginning to end a typical day with your students. Note down when and where the trouble spots occur.

For example, perhaps your students tend to be noisy and rowdy just before *prasādam* each day. How can you better manage that situation?

The intelligent man who is situated in Kṛṣṇa consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Kṛṣṇa. No one can stop a child from playing by leaving him inactive. A child can be stopped from engaging in nonsense by being engaged in superior activities.

—Cc., Preface, p. xi

In the above example, the current management plan could be revised to give them fifteen minutes of "rowdy/noisy" time before prasādam. Then, when the students have burned off their excess energy, you can demand law and order for the teniminutes directly preceding prasādam.

The question then arises, "What do I do if a student is still boisterous just before *prasādam*? Should I use consequences? If so, which ones are suitable?"

If consequences seem appropriate, one possible answer is that any student who chooses to act inappropriately during the pre-prasādam quiet period also chooses to wait an extra five minutes while the others are taking prasādam. Or, the disruptive student must spend ten minutes without speaking during free time. Or, if a student pushes another student during "pre-prasādam peace time," he must serve prasādam that day, or wash the plate of the student he pushed.

The main point here is to be prepared. In advance go over possible trouble spots, try to avoid them through effective management, and then plan what consequences will be appropriate if a student breaks "the law."

Ten Hints to Help You Choose an Effective Consequence

1. The consequence should be something that the students do not like, but it should be neither physically nor psychologically harmful.

Consequences should not humiliate the student. I have seen teachers tag signs to students saying, "I have stolen," or "I have lied." These are embarrassing to the students. They will resent such a consequence. And they will remember. This type of consequence also inflames parents. You will find yourself dealing with not only a resentful student but irate parents as well.

- 2. Don't choose consequences that are inconvenient for you to employ. For example if you are so busy that it is actually a punishment for you to sit with a student during his free time, do not use such detentions as consequences.
- 3. Do not evoke your heaviest consequences first. Remember the "rule of escalation."

Oh, please bring me a stick! This Prahlāda is damaging our name and fame. Because of his bad intelligence, he has become like a cinder in the dynasty of the demons. Now he needs to be treated by the fourth of the four kinds of political diplomacy.

Purport: In political affairs, when a person disobediently agitates against the government, four principles are used to suppress him—legal orders, pacification, the offer of a post, and finally, weapons.

-Bhāg. 7.5.16

Use corporal punishment only if your school system allows it and only with great care.

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If a child is trained properly in Kṛṣṇa consciousness, he will never give up devotional service. He must have two things: love and education. If a child is beaten, he will find it difficult to accept in a loving spirit, and when older, he may want to leave Kṛṣṇa consciousness.

—Letter to Bhānutanayā-devī dāsī, November 18, 1972

Śrīla Prabhupāda also said:

ŚRĪLA PRABHUPĀDA: The routine work must be forced. They must be afraid; at least they should think, "If I do not do it, I'll be punished." There is no question of punishment. Just as a serpent does not bite, but threatens... Then they will be respectful. [Makes like a cobra with his hand, warning.] They are children; as with animals, sometimes force is required. The basic principle should be gentle, but sometimes artificially they may be threatened. Yaśodāmāyī also used to do that with Kṛṣṇa.

QUESTION: What if one of them is especially mischievous and disrespectful? Śrīla Prabhupāda: That you must punish. Stop his mischievous activities.

QUESTION: What is some good punishment?

Śrīla Praвнupāda: Slap here. [He motions to his own cheek.]

QUESTION: Slap them on the head?

ŚRĪLA PRABHUPĀDA: No, here. [He motions to his cheek.]

QUESTION: How about on the rear end? It is an American custom to spank on the behind.

ŚRĪLA PRABHUPĀDA: That is not very good. Slap here. [He motions to his cheek.]

-Conversations with teachers in Dallas, March 4, 1975

The rule in some gurukulas is that the headmaster—and not the teachers—has the option of corporal punishment.

4. Beware of unjust punishment. Hear both sides. Obtain evidence. Be sure.

Know that students are not above their own childish, political manipulations. And often discovering "who did what to whom" can be confusing. Before awarding punishment, take the trouble to find out to the best of your ability, what actually happened. Even Mother Yaśodā took the trouble to obtain evidence.

Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?

Purport: Mother Yaśodā was agitated by Kṛṣṇa's restless misbehavior. Her house was full of sweetmeats. Why then should the restless boy eat dirt in a solitary place? Kṛṣṇareplied My dear Mother, they have plotted against Me

so that you will punish Me. My elder bother Balarāma, has joined them. Actually, I have not done this. Take My words as true. Do not be angry and chastise Me."

—Bhāg. 10.8.34

Lord Śrī Kṛṣṇa replied: "My dear Mother, I have never eaten dirt. All My friends who are complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it."

-Bhāg. 10.8.35

Mother Yaśodā challenged Kṛṣṇa: "If You have not eaten earth, then open Your mouth wide." When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Kṛṣṇa, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Kṛṣṇa's opulence is never lost at any stage, but is manifest at the proper time.

-Bhāg. 10.8.36

* * *

It is best to do the investigation yourself:

Thus disturbed again and again by the unnatural occurrences caused by the followers of Hiranyakaśipu, all the people had to cease the activities of Vedic culture. Not receiving the results of yajña, the demigods also became disturbed. They left their residential quarters in the heavenly planets and, unobserved by the demons, began wandering on the planet earth to see the disasters.

Purport: When the performances of yajña were stopped by the disturbances of the demons, the demigods were naturally bereft of the results of yajña and hampered in executing their respective duties. Therefore they came down to the planet earth to see how people had become disturbed and to consider what to do.

—Bhāg. 7.2.16

5. Be lenient in the case of first offenses or accidental mistakes.

I personally find it effective in the case of a first offense to warn the student instead of using a consequence. At the same time, I inform the student what will happen if he again commits the inappropriate act. Of course, if the student does do it again, be prepared to award the consequence as promised.

Also avoid awarding a consequence for an accidental mistake.

ŚrīLa Prabhupāda: Well, when one is a professional, there may be something wrong. That doesn't matter. But you try to discharge your duties, rightly, whatever you are prescribed to do. Then everything will come to the right point. Your only business is to follow the four principles of regulative life and chant Hare Kṛṣṇa sixteen rounds. So there may be sometimes mistake. That will be corrected automatically. Because we are coming from a different platform, so it may be. And that is also said in the Bhagavad-gītā: api cet su-durācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ "If one is found doing mistake or doing something wrong, but because he is sticking to this principle of Kṛṣṇa consciousness, he is sādhu." Sādhu means a holy man. He is holy. He is not doing any wrong consciously. But due to habit . . . Suppose just like most of you were, in your former life, you were smoking or taking intoxication. But by some influence, if you sometimes take to it, yes, if you are conscious, "Oh, I have done wrong," but that is excused if you have done unconscious. But if you think that "Now I am Kṛṣṇa conscious. Whatever I do, it is right," then it is great sin. But accidentally it happens—that is excused. Never mind. So accidental mistake is not dangerous. Willful mistake is dangerous. That we should be careful. We should be very careful always so that accidental mistakes also may not take place. But if it takes place, it is excused.

-Conversations, Vol. 1, Columbus, Ohio, May 10, 1969

6. Explain to the student in a matter-of-fact manner what consequence he has earned.

Do not become emotionally involved in the awarding of the consequence. "Hate the sin, not the sinner." The students should feel that the consequence is a product of their own improper choice rather than a reaction from the teacher. A teacher's detached tone of voice will help foster this understanding.

This doesn't mean teachers cannot or will not feel angry. Such feelings are natural when dealing with a student's nonsensical activities which, after all, are not for his own good. But teachers should learn to express that anger towards "the sin, not the sinner." Thus the anger will help the student.

Here are three guidelines for expressing anger toward behavior, rather

than toward the student:

1. Don't call students abusive names. Even if provoked, don't attack a student's character or personality.

2. Describe what you see, feel, and expect. Attack the problem, not the person who possesses the problem.

3. Start with the word "I." Sentences starting with "I," such as, "I am furious" and "I am disgusted with you" are better than sentences beginning with "You" if "You are a fool" and "You are disgusting."

98

7. Wait until the student's mind is not disturbed before you chastise, correct, or award consequence for inappropriate actions.

In Caitanya-caritāmṛta, Antya 12.14-41, Kṛṣṇadāsa Kavirāja Gosvāmī describes a journey managed by Śivānanda Sena wherein all the Bengali Vaiṣṇavas were traveling to visit Śrī Caitanya Mahāprabhu at Jagannātha Purī. On the way, Lord Nityānanda became disturbed with Śivānanda Sena and kicked him in the chest and then cursed him. Śivānanda's young nephew, a boy named Śrīkānta Sena, became disturbed and left the company of the group. Traveling directly to Jagannātha Purī, he approached Lord Caitanya. Śrīkānta immediately offered his obeisances to the Lord, but in doing so, he neglected to remove his shirt and coat. Govinda affectionately warned the boy of the proper etiquette, but Śrī Caitanya Mahāprabhu said, "Don't bother him, let him do as he likes, for he has come in a distressed state of mind." When Śrīkānta heard the Lord say this, he understood that the Lord was omniscient.

8. Apply the consequence as close in time as possible to the inappropriate behavior to maximize the corrective power of the consequence.

In the Caitanya-caritāmṛta, Antya 3.171–213, we hear the story of Gopāla Cakravartī:

A smārta-brāhmaṇa, Gopāla Cakravartī, had only faith in logic, not in the power of the holy name. As he was a brāhmaṇa tax collector in the service of Hiraṇya and Govardhana Majumandāra, he once entered the home of Hiraṇya and Govardhana while His Divine Grace Haridāsa Ṭhākura was speaking of the glories of Kṛṣṇa's name.

Haridāsa said: "With the first glimpse of sunlight, fear of thieves, ghosts, and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities. Similarly, the first hint that offenseless chanting of the Lord's holy name has awakened dissipates the reactions of sinful life immediately. And when one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Kṛṣṇa. Liberation is the insignificant result derived from a glimpse of awakening of offenseless chanting of the holy name."

Hearing this, Gopāla Cakravartī was furious and began criticizing. "Just hear the conclusions of the emotional devotee! After many millions of births, when one is complete in absolute knowledge, one may still not obtain liberation. Yet this man says that one may attain it simply by the awakening of a glimpse of the holy name!"

Haridāsa Ṭhākura replied: "Why are you doubtful? The revealed scriptures make this same point." Haridāsa then quoted many śāstric references to prove his words. "Pure devotees, therefore." Haridāsa continued, "never desire liberation."

Gopāla Cakravartī replied: "If one cannot be liberated by a glimpse of the holy name as you have claimed, you can be certain that I'll personally cut off your nose!"

Haridāsa then accepted Gopāla Cakravartī's challenge with the words, "If liberation is not available through nāmābhāsa chanting of the holy name, I shall cut off my own nose!"

The assembly was disturbed at Gopāla Cakravartī's insult and a great tumult arose. Gopāla was immediately chastised. "You are a foolish logician," Bhagavān Ācārya said. "What do you know about the devotional service of the Lord? You have insulted Haridāsa Ṭhākura! Be sure you will soon be in a dangerous position. Don't expect anything auspicious to come from your foolish words!" Gopāla was then removed from his position and ordered to never again enter within the house of Hiraṇya and Govardhana.

Everyone gathered around Haridāsa to offer their own apologies for Gopāla's bold faithlessness. But Haridāsa Ṭhākura, with sweet words, assured them: "None of you are at fault. Indeed, even this ignorant so-called <code>brāhmaṇa</code> is not at fault. One cannot understand the glories of the holy name simply by logic and argument. This man, therefore, could not possibly understand the name of Kṛṣṇa. All of you return to your homes. May Kṛṣṇa bestow His blessing upon you all. Do not feel unhappiness because of my being insulted." Thus Haridāsa, while displaying full tolerance, left the assembly.

But although Haridāsa was forgiving, Lord Kṛṣṇa was not. Gopāla Cakravartī was immediately stricken with leprosy and within three days his highly raised nose had melted away and fallen off.

* * *

That Lord Kṛṣṇa so quickly applied a negative consequence to Gopāla Cakravartī underscored and strengthened the point: Kṛṣṇa does not tolerate offenses to His pure devotees. Similarly, punishments were quickly awarded by the Lord to Amogha, who was stricken with cholera the very evening he criticized Lord Caitanya, and to Rāmacandra Khān, who was arrested and his entire village plundered just after he foolishly offended Lord Nityānanda.

* * *

Obviously, it is not always possible to immediately apply consequences. For example, a student behaves improperly at 9 AM and is given a detention after school. Although the student cannot instantaneously stay after school, he should be immediately informed of the consequence for his behavior and told that it will be enforced later Digitized by eGangotri

9. Apply the consequence consistently each time the student commits the misbehavior.

This may not be easy to accomplish, but a consequence will help rectify a student's inappropriate behavior if the student knows that it will regularly occur. Awarding consequences in the mood of "so you will never do it again" was the mood in which Mother Pārvatī cursed Citraketu:

O impudent one, my dear son, now take birth in a low sinful family of demons so that you will not commit such an offense again toward exalted, saintly persons in this world.

Purport: Mother Pārvatī was justified in punishing Citraketu, for Citraketu impudently criticized the supreme father, Mahādeva, who is the father of the living entities conditioned within this material world. Everyone is the son of Mother Durgā, but she is not an ordinary mother. As soon as there is a small discrepancy in a demon's behavior, Mother Durgā immediately punishes the demon so that he may come to his senses. Therefore Mother Pārvatī spoke to Citraketu exactly like a mother who says to her naughty child, "My dear child, I am punishing you so that you won't do anything like this again." This tendency of a mother to punish her child is found even in Mother Yaśodā. Yaśodā punished Kṛṣṇa by binding Him and showing Him a stick. Thus it is the duty of a mother to chastise her beloved son, even in the case of the Supreme Lord.

—Bhāg. 6.17.15

10. Let the consequence, whenever possible, be logically related to the misdeed.

A natural consequence is defined as: "that which happens as a result of one's behavior." If a student is rushing to get into line and trips and falls, this is a natural consequence. On the other hand, if a student is pushing others in order to be first in line and is then removed by the teacher to the end of the line, this is a logical consequence. In other words, a natural consequence is an inevitable occurrence that happens "by itself," while a logical consequence is arranged by the teacher in direct relation to the student's preceding behavior. Students learn quicker when disciplinary consequences are logically related to their misbehavior. For example:

- If a student breaks a clay flowerpot, he cannot go into the garden area for two weeks.
- If a student keeps playing the harmonium loudly while other students are resting, he loses his harmonium playing privileges for one week.
- If a student willfully rips another student's dhotī, he must save or collect money to pay for a new one.
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- If a seven-year-old makes a mess while taking *prasādam*, he must clean up that mess.
- If a student causes a disturbance by poking other students with a pencil, he has all his pencils taken away and whenever he needs to write, he is required to come to the teacher's desk to ask for a pencil.
- If a student constantly moves away from his desk and distracts others, he is told that he does not seem to think he needs his desk. The teacher can have the student sit without a desk until he requests to have it back and agrees to sit at it and use it properly.
- If a student does not do his assigned work during his classtime, he must do it during his free time.

* * *

Logical consequences are not always easy to tailor for every disruptive action. As far as possible, however, teachers should apply the principle of logical consequences, arranging them so students see the relationship between the misbehavior and the consequence.

In the Gopāla Cakravartī story above, Lord Kṛṣṇa Himself claimed the nose of proud Gopāla Cakravartī because the *brāhmaṇa* had threatened to cut off the nose of Nāmācārya Śrīla Haridāsa Ṭhākura.

Here is an example of Śrila Prabhupāda recommending the use of a logical consequence:

BHAGATJI: How to mend him from lies?

ŚRĪLA PRABHUPĀDA: By your good association. What lies will he tell? Don't believe him at all. That's all. Take it that he speaks only lies. Don't believe whatever he says. You force him to do. Take it that he speaks only lies. Why should you consult him? He's a liar.

—Conversation with teachers in Vṛndāvana, November, 1976

Nārada Muni used a logical consequence to benefit two sinful souls:

While [Nalakuvera and Maṇigrīva] were thus enjoying themselves in the water, all of a sudden the great sage happened to pass that way. He could understand that the demigods Nalakuvera and Maṇigrīva were too intoxicated and could not even see that he was passing. The two demigod sons of Kuvera were so intoxicated that they could not appreciate the presence of the sage Nārada and therefore did not cover their bodies. On seeing the demigods so degraded by intoxication, Nārada desired their welfare, and therefore he exhibited his causeless mercy upon them by cursing them.

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The great sage Nārada thereafter thought that it was his duty to put those demigods into a condition where they could not be falsely proud of their material opulence and prestige. Nārada was compassionate and wanted to save them from their fallen life. They were in the mode of darkness, and being therefore unable to control their senses, they were addicted to sex life. It was the duty of a saintly person like Nārada to save them from their abominable condition. In animal life, the animal has no sense to understand that he is naked. But Kuvera was the treasurer of the demigods, a very responsible man, and Nalakuvera and Maṇigrīva were two of his sons. And yet they became so animalistic and irresponsible that they could not understand, due to intoxication, that they were naked. Nārada therefore thought the best punishment for them was to make them immovable living entities, or trees. The great sage Nārada thought it fitting that, although the brothers, by his mercy, would be punished to become trees, they continue to keep their memory to be able to know why they were being punished.

Sage Nārada therefore contemplated that the two demigods should remain for one hundred years, in the time of the demigods, in the form of trees, and after that they would be fortunate enough to see the Supreme Personality of Godhead, face to face, by His causeless mercy. After this, the great sage Nārada returned to his abode known as Nārāyaṇa āśrama, and the two demigods turned into trees, known as the twin Arjuna trees.

-Kṛṣṇa Book, Chapter 10, pp. 67-70

* * *

Lord Caitanya also employed logical consequences in the service of His movement and for the betterment of His devotee:

The boy came daily to Śrī Caitanya Mahāprabhu and offered Him respectful obeisances. He was free to talk with Śrī Caitanya Mahāprabhu because the Lord was his life and soul, but the boy's intimacy with the Lord and the Lord's mercy towards the boy were intolerable to Dāmodara Paṇḍita. After some time, when the boy stood up and left, the intolerant Dāmodara Paṇḍita began to speak. Dāmodara Paṇḍita impudently said to the Lord, "Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are." Although Śrī Caitanya Mahāprabhu knew that Dāmodara Paṇḍita was a pure and simple devotee, upon hearing this impudent talk the Lord said, "My dear Dāmodara, what nonsense are you speaking?" Śrī Caitanya Mahāprabhu smiled, pleased within Himself, and considered the impudence of Dāmodara Paṇḍita. "This impudence is also a sign of pure love for Me." Thinking in this way, Śrī Caitanya Mahāprabhu went to perform His noon duties. The next day, He called Dāmodara Paṇḍita to a solitary place The bord said My dear friend Dāmodara,

you had better go to Nadia and stay with My mother. I see no one but you to protect her, for you are so careful that you can caution even Me.

—Cc., Antya 3.5–23

* * *

In addition to applying the principle of logical consequences, teachers will find the need to apply alternative consequences to misbehavior. If a consequence doesn't seem to be working, change it. Consider getting tougher. Consult with other teachers or your headmaster for advice on dealing with students who are difficult for you. (I will speak more about dealing with difficult students in chapter 9.)

Ideas for other consequences

loss of privilege

The student is forbidden to do an activity he is fond of doing. He loses going on an outing, playing outside, watching a video, eating some special *prasādam*, etc.

· being sent to an authority

Generally, sending a disobedient student to an authority is part of every teacher's discipline strategy. "You won't properly obey me, so go and see the headmaster (āśrama teacher, father, principal, spiritual master, GBC, or another authority figure)." Make sure in advance that the authority is expecting your problem cases, and that you both have worked out what he will do when they appear at his doorstep.

inactivity

The disobedient student is placed in a situation where he only stands or sits. He is not allowed to do anything. Śrīla Prabhupāda once told how one of his sons was extremely active, and the punishment of placing him up somewhere high where he could neither get down, nor move, nor play proved very effective. The soul, by nature, is active. Inactivity is unnatural and uncomfortable.

loss of free time

Loss of free time is especially useful as a logical consequence for wasting time in school. The mood in administering this consequence is that only students who act responsibly get freedom.

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· time-out in a different social environment

A misbehaving student is sent with an activity (schoolwork, śāstra reading, verse memorization) for a fixed time to an unfamiliar social environment. While there, he is not allowed to interact with the members of that environment. Students have a natural distaste for being sent to other classrooms or āśramas. Especially when the classroom or āśrama is inhabited by students vastly different from him in age. Pre-arrange to take the difficult students of another teacher and for him to take yours. Make sure the incoming student is treated, practically speaking, as if he doesn't exist.

systematic exclusion

Students can be separated from you as well as their classmates and placed for a specified time in a non-stimulating, boring situation. A creative teacher should have no difficulty discovering a suitably boring environment where problem students can go.

isolation

Like all consequences, isolation can be best used as a logical consequence. Isolation means to temporarily remove a student from the association of all others. A special corner, a small room, or just outside the door in the hall can be effective isolation places. The message of isolation is simple: "You are not acting suitably for one wishing to associate with others. When you wish to change your behavior, you can again be reinstated as a member of the group." The student can be told upon being isolated: "Stay here for five minutes (or ten or thirty). After your time is finished, you may choose to return. But when you do choose to return, you are also choosing to act properly."

"come in when you are ready"

A misbehaving student is taken outside the room. He is asked: "Do you know why I've brought you here?" After the student explains what he has done, he is then asked, "Do you think it is proper to act in that way?" followed by "Why?" The student is next asked, "How do you think you should be acting?" Finally, after obtaining the answers to these questions, the teacher says, "You know what you did wrong, and you know what you should be doing. Come back in as soon as you are ready to act properly." The teacher then leaves the student to decide when he is ready.

"do this first"

Students must comply before they can do something they want. "You can go outside when you finish your duties (cleaning, schoolwork, carrying the message, helping another student)."

grounding

A student is given freedom, but within a limited environment. He can't go beyond a room, house, building, or area for a specified time.

physical action

Respond to younger students by gently holding them and physically making them do what you want.

• give responsibility—if no rectification, remove it

Beware of this appearing not as a consequence but as a reward for inappropriate behavior. Students causing trouble can often be satisfied with a position. Let them know in advance that they can keep their position only as long as they maintain a humble service attitude. And if they don't, they will be removed.

ŚRĪLA PRABHUPĀDA: The story is a mouse came to a saintly person: "Sir, I am in trouble. Would you kindly release me?" "What is that trouble?" "A cat is after me. I am always at risk of life." "So what do you want?" "You also make me a cat." "All right. You become a cat." Then again he came. "Sir, again the complaint is here." "What is that?" "Dogs are chasing me." "Then what do you want?" "I want to become a dog." "All right. You become a dog." In this way he came up to the tiger by the benediction of the sage. And when he became a tiger, he was... (Snarling sound. Laughter.) "All right. Again become mouse." You see? So this civilization is like that. They became tiger, and they are so much badly trained up that they have to become again a mouse. That is the way. That is the way of nature. If you don't improve yourself in Kṛṣṇa consciousness, then you again become stool worms. The human form of life is an opportunity to come out of the cycle of birth and death, but if one does not take—these are the statements in Padma Purāna—then he loses the chance.

—Conversations, Vol. 2, Indore, December 13, 1970

Applying Consequences to Devotional Activities

Gurukula teachers naturally desire that their students become Kṛṣṇa conscious. They therefore attempt to engage students fully in the devotional activities that will invoke Kṛṣṇa's mercy. Can we apply discipline and consequences to influence students to do this? Śrīla Prabhupāda answered this question many times:

Encourage them to chant *japa* as much as possible, but there is no question of force or punishment. If there is need, you may shake your finger at them, CC-0. In Public Domain. Digitized by eGangotri

but physical punishment is never allowed. Try to discipline them with love and affection so that they develop a taste for austerity and think it great fun to serve Krsna in many ways.

—Letter to Aniruddha dāsa, January 10, 1972

The proof of your teaching method will be the spiritual improvement and fresh enthusiasm exhibited by the children.

-Letter to Stoka Kṛṣṇa dāsa, June 13, 1972

The children should be engaged so that they can somehow or other remember Krsna at every moment. Devotional service is not a mechanical process by which we can force them to be Kṛṣṇa conscious. We are persons and Kṛṣṇa is a person. Our relationship with Kṛṣṇa is always a voluntary agreement. The voluntary attitude, "Yes, Kṛṣṇa, I shall gladly do whatever You say," is only possible if we have love for Him. Forcing them will not make them obey, but if they develop love, they will gladly obey. That is Kṛṣṇa consciousness.

—Letter to Rūpa Vilāsa däsa, November 18, 1972

A child is mischievous, so you can trick him to obey by making up a little story; but never apply force, especially to his chanting and other spiritual training, because that will spoil him so that in the future he will not like to perform devotional service.

-Letter to Brahmanya-tīrtha dāsa, December 10, 1972

JAGADĪŚA: But sometimes a teacher feels reluctant to encourage the children strongly to participate in the devotional activities because he doesn't want to force them to do devotional service.

Srīla Prabhupāda: No, that should be done. Teachers must do and students also must do. Cāṇakya Paṇḍita said, lālane bahavo doṣāḥ. If you love them unnecessarily, to make them stupid, that is not good. Lālane bahavo doṣāḥ. But if you strictly induce them, forcibly, to be disciplined, they will develop good qualities. Lālane bahavo doṣāḥ tāḍane bahavo gunāḥ tasmāt putram ca śiṣyam ca tāḍayen na tu lālayet. Therefore sons, disciples, and students should always be strictly forced. Don't be lenient. Why should we be lenient? That is not good. They are, after all, children, so if you become lenient, they will think this is the practice.

JAGADĪŚA: We see that when they are given good discipline in that way, they respond nicely.

Śrīla Prabhupāda: Yes. Why should you be lenient? That is your fault. Out of "love," we shall see our sons or disciples go to hell. That is not good; that is foolishness.

-Conversation with teachers in Dallas, July, 1975

Has My Discipline Been Effective?

The mood in which a student accepts consequences and discipline determines their effectiveness. A student who is being truly rectified by discipline will:

- 1. understand what he has done and feel repentant.
- 2. willingly hear and accept advice from spiritual authorities.
- 3. voluntarily accept the process of purification as it is prescribed.
- 4. resolutely give up his bad habits.

These four points should appear one after another. Below are examples for each of the four steps:

1. He should first understand what he has done and feel repentant.

After hearing the discourses between the Yamadūtas and the Viṣṇudūtas, Ajāmila could understand the religious principles that act under the three modes of material nature. He could also understand the transcendental religious principles, which are above the modes of material nature and which concern the relationship between the living being and the Supreme Personality of Godhead. Furthermore, Ajāmila heard glorification of the name, fame, qualities, and pastimes of the Supreme Personality of Godhead. He thus became a perfectly pure devotee. He could then remember his past sinful activities, which he greatly regretted having performed.

Purport: Having been elevated to that platform [devotional service], Ajāmila began to lament for his past materialistic activities and glorify the name, form, and pastimes of the Supreme Personality of Godhead.

—Bhāg. 6.2.24-25

Ajāmila said, "Alas, all condemnation upon me! I acted so sinfully that I degraded my family tradition. Indeed I gave up my chaste and beautiful young wife to have sexual intercourse with a fallen prostitute accustomed to drinking wine. All condemnations upon me!"

Purport: This is the mentality of one who is becoming a pure devotee. When one is elevated to the platform of devotional service by the grace of the Lord and the spiritual master, one first regrets his past sinful activities. The Viṣṇudūtas had given Ajāmila the chance to become a pure devotee, and the duty of a pure devotee is to regret his past sinful activities in illicit sex, intoxication, meat-eating, and gambling. Not only should one give up his past bad habits, but he must always regret his past sinful acts. This is the standard of pure devotion.

2. He should then willingly hear and accept advice from spiritual authorities.

Indra, after offending his spiritual master Bṛhaspati, spoke thus: "Although I am king of the demigods, who are situated in the mode of goodness, I was proud of a little opulence and polluted by false ego. Under the circumstances, who in this world would accept such riches at the risk of falling down? Alas! I condemn my wealth and opulence."

Purport: Long, long ago, Lord Indra regretted his disrespect to his spiritual master, Bṛhaspati. Similarly, it is advised that the American people regret their mistaken advancement in civilization. They should take advice from the spiritual master, the representative of Kṛṣṇa. If they do so they will be happy, and theirs will be an ideal nation to lead the entire world.

—Bhāg. 6.7.12

3. He should voluntarily accept the process of purification as it is prescribed.

While returning home, the King [Mahārāja Parīkṣit] felt that the act he had committed against the faultless and powerful *brāhmaṇa* was heinous and uncivilized. Consequently he was distressed.

Purport: The pious king regretted his accidental improper treatment of the powerful *brāhmaṇa*, who was faultless. Such repentance is natural for a good man like the king, and such repentance delivers a devotee from all kinds of sins accidentally committed. The devotees are naturally faultless. Accidental sins committed by a devotee are sincerely regretted, and by the grace of the Lord all sins unwillingly committed by a devotee are burnt in the fire of repentance.

-Bhāg. 1.19.1

[King Parīkṣit thought]: Due to my neglecting the injunctions of the Supreme Lord I must certainly expect some difficulty to overcome me in the near future. I now desire without reservation that the calamity come now, for in this way I may be freed from the sinful action and not commit such an offense again.

—Bhāg. 1.19.2

While the king was thus repenting, he received news of his imminent death, which would be due to the bite of a snake-bird, occasioned by the curse spoken by the sage's son. The king accepted this as good news, for it would be the cause of his indifference towards worldly things.

4. He should resolutely give up his bad habits.

ŚRĪLA PRABHUPĀDA: Then the next day, again in the same place, Nityānanda came, and He requested, "My dear brothers, you chant Hare Kṛṣṇa." So Jagāi was so angry. They were drinking. So here you drink in bottles. They drink in earthen pot. So there was earthen pot. He hurled against His head and there was blood oozing out. So the other brother, Mādhāi, said, "Oh, what you are doing? What you are doing? He's innocent." This news reached Caitanya Mahāprabhu. Caitanya Mahāprabhu was very much angry. He came, "Bring My cakra. I shall kill these rascals immediately." He became so angry. Then Nityānanda Prabhu implored, "My dear brother, why You are very angry? They are the sample of this age. So if You become angry, then whom We are going to deliver? The whole population is full of people like Jagāi and Mādhāi. So Our preaching is for the most fallen. Why do You forget this? Don't be angry."

Then both the brothers, they fell on the feet of Nityānanda. "Please forgive us. We have done wrong. You are nice people. You are chanting Hare Kṛṣṇa so innocently, and we are so . . . " This is the effect of seeing a pure devotee. The heart becomes soft. This is the effect of association. So they surrendered. So Caitanya Mahāprabhu said, "Yes, I will accept you. I don't care for your past deeds, but you have to agree that no more nonsense." That means before initiation one might have done all nonsense things. That doesn't matter. That is not disqualification. But after initiation one should not. Then his life is changed immediately by this Hare Kṛṣṇa movement. This is the instruction of Jagāi-Mādhāi. So there were only two Jagāi-Mādhāis, but you'll meet hundreds of Jagāi-Mādhāis. But they can be delivered. There is no question that in their past life they had been sinful. Simply they have to agree, "No more nonsense." Therefore I have kept these four restrictions. Anyone who adopts this life and is initiated, and follows these restrictions, then he begins a new life.

-Conversations, Vol. 2, Los Angeles, August 4, 1969

The Power of the Positive

What degree of strictness within the gurukula environment is most conducive for a student's development of self-discipline and Kṛṣṇa consciousness?

JAGADĪŚA: Sometimes a teacher feels reluctant to encourage the children strongly to participate in the devotional activities because he doesn't want to force them to do devotional service.

ŚRĪLA PRABHUPĀDA: Lālane bahavo doṣāḥ tāḍane bahavo gunāḥ/ tasmāt putram ca śiṣyam ca tāḍayen na tu lālayet. Therefore sons, disciples, and students should always be strictly forced. Don't be lenient. Why should we be lenient? That is not good. They are, after all, children, so if you become lenient, they will think this is the practice.

-Conversation with teachers in Dallas, July, 1975

After reading quotes like the one above, one might conclude that the atmosphere should be strict and tight, like the atmosphere within a military camp. But that was not Stilla Prabhupada's desire. Earlier, within the same

conversation, Śrīla Prabhupāda placed the appropriate atmosphere for discipline within a broader perspective:

JAGADĪŚA: Śrīla Prabhupāda, this would indicate that the atmosphere here must be very strict.

ŚRĪLA PRABHUPĀDA: It is on the basis of love. Stricture is not very good. They should do it automatically, out of love. Superficially there may be some stricture. [You can tell them,] "If you do not, you'll be punished," but they should develop the idea of love.

—Conversation with teachers in Dallas, July, 1975

* * *

Balancing stricture and affection, discipline and relationship, is a key to discipline success. Without warm relationships, students will feel disgruntled and will be unwieldy. With affection, students will be satisfied and hanker for more of their teacher's association.

Dāmodara Paṇḍita again and again forbade the son of the *brāhmaṇa* to visit the Lord, but the boy could not bear staying home and not seeing Śrī Caitanya Mahāprabhu. The boy came every day to Śrī Caitanya Mahāprabhu, who treated him with great affection. It is the nature of any boy to go see a man who loves him. This was intolerable for Dāmodara Paṇḍita. He became greatly unhappy, but there was nothing he could say, for the boy would ignore his restrictions.

—Cc. Antya 3.6–8

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On the other hand, without discipline, stricture, and true training, the student-teacher relationship, pleasant as it may seem, is meaningless.

JAGADĪŚA: We see that when they are given good discipline in that way, they respond nicely.

ŚRĪLA PRABHUPĀDA: Yes. Why should you be lenient? That is your fault. Out of "love," we shall see our sons or disciples go to hell. That is not good; that is foolishness.

-Conversation with teachers in Dallas, July 1975

* * *

To balance discipline and affection, we recommend that the gurukula atmosphere be basically encouraging and positive. Within that environment, discipline and stricture will prove effective.

If we train the children by developing and encouraging their propensities to love Kṛṣṇa, we will be successful in educating them to the topmost standard. Then they will always very happily agree to do whatever you ask them. Do not beat the children with sticks. You may threaten them by showing them a stick, but it is a better art to somehow or other, even by tricking them, avoid force and rather induce them to obey out of loving spirit. That is successful discipline.

—Letter to Rūpa Vilāsa dāsa, November 18, 1972

* * *

Punishment alone without any regard for the "positive" is useless. Students will continue to misbehave even if they know better.

Mahārāja Parīkṣit said: "One may know that sinful activity is injurious for him because he actually sees that a criminal is punished by the government and rebuked by people in general and because he hears from scriptures and learned scholars that one is thrown into hellish conditions in the next life for committing sinful acts. Nevertheless, in spite of such knowledge, one is forced to commit sins again and again, even after performing acts of atonement. Therefore, what is the value of such atonement?"

-Bhāg. 6.1.9

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Engendering a Positive and Encouraging Atmosphere

I have already discussed basic classroom structure, direct instructions, and consequences. I would now like to emphasize the importance of a positive atmosphere within the classroom and $\bar{a}\acute{s}rama$. Here are two principles to nourish that atmosphere:

 Don't take the faults and mistakes of your students personally or seriously.

Lord Caitanya smiled and said, "Listen Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you. My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained. I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children."

-Cc., Antya 4.183-185

Mistakes are a natural, unavoidable part of the learning process. If the atmosphere is relaxed and positive, students will not fear trying out the new concepts they are learning. For example, if I have just taught the students in my writing class about the use of the semicolon, those brave souls who try to apply what they have just learned, regardless of the result, must be encouraged, even if their attempt only approximates the proper use of that sophisticated punctuation mark. Practice and time will award success.

If the atmosphere is one in which mistakes are laughed at, considered ludicrous, or ridiculed, students will hesitate and will not be bold enough to try. Each attempt in Kṛṣṇa consciousness is a great success, regardless of the result.

Śrīla Prabhupāda wrote to a disciple of one of his godbrothers in 1966:

We are not always successful in our attempts at preaching work, but such failures are certainly not ludicrous. In the absolute field both success and failure are glorious. Even Lord Nityānanda pretended to be a failure at converting Jagāi and Mādhāi in the first attempt. But that was certainly not ludicrous. The whole thing was transcendental, and it was glorious for all parties concerned.

Teachers should view each attempted step forward by their students in that positive, transcendental light.

2. Give attention to the behavior in your students that you wish to increase, and ignore the behavior that you wish to decrease.

Conditioned souls want attention. If a student's appropriate behavior goes unnoticed, he will tend to perceive that inappropriate behavior may be a more effective way to gain attention. Give your students attention when they act appropriately, and you will encourage them to continue with that behavior.

When He heard all the cowherd boys also chanting "Hari!" Śrī Caitanya Mahāprabhu was very pleased. He approached them, put His hand on their heads, and said, "Go on chanting like that." Śrī Caitanya Mahāprabhu thus blessed them all, saying that they were all fortunate. In this way He praised them, and He felt very successful because they chanted the holy name of Lord Hari.

—Cc., Madhya 3.14-15

Don't think praising students' achievements or good behavior is idle flattery. Think of it as a sincere appreciation of your students' attempts. Vocal appreciation of that attempt is called positive reinforcement.

Śrīla Prabhupāda: I have to thank Jadurāṇī for nice pictures. She is giving us light about spiritual understanding. So Kṛṣṇa will bless her with greater energy for Kṛṣṇa consciousness. Thank you. So this picture, Rādhā-Kṛṣṇa, with His associates just joined into the picture . . . Rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād ekātmānāv api bhuvi purā deha-bhedam gatau tau. It is a very great science.

-Conversations, Vol. 1, Boston, May 9, 1968

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By imposing negative consequences, the improper behavior of your students will stop; through positive reinforcement, their desire to again act appropriately will increase. The effects of the positive are stronger.

INTERVIEWER: Is your philosophy, your approach to consciousness, based on the *Gītā*?

ŚRĪLA PRABHUPĀDA: Yes. Yes, *Bhagavad-gītā*. This Kṛṣṇa consciousness means practical understanding of *Bhagavad-gītā*. This is the sum and substance. I thank you for your capturing the idea. *Bhagavad-gītā* is the sum and substance of the whole Vedic literature, and it is very nicely explained, things as they are.

-Conversations, Vol.1, Los Angeles, February 12, 1969

Make a determined effort to see the good in your students. Those students who have behavioral problems and those who have little motivation in Kṛṣṇa consciousness need even more positive support. A teacher who cannot discover good qualities in a student cannot help that student. But if he seeks and then discovers something good, even if it is only a trace, he should give it attention and it will grow. Even in the midst of an ocean of faults, an expert teacher will discover some good in his student and acknowledge it.

PROF. DURCKHEIM: And I do believe that at the actual moment still, the treasure in the European peoples, the different peoples, who went through the war, through concentration camps, through battlefields and bombing nights, are hidden in their hearts certain moments when death was near and they were wounded and nearly torn in pieces. Because they had certain experience they survived. And again and again, when I give a lecture, I have two or three people, waiting, telling me, "Now you just reminded me of an experience long ago, ten days ago, two months ago, when I thought I was a little bit crazy, and now I understand it has been the experience, perhaps the most important of my life, on which I should have built my future inner way." And these experiences are still there. And once people understand, way." And these

they don't need a war and a battleship and a concentration camp and a bombing night to take seriously certain inner experiences when they are suddenly are touched by this divine reality, and they suddenly feel that this bodily existence is not lasting at all.

Śrīla Prabhupada: That's it. That we can experience every night. -Conversations, Vol. 10, Germany, June 19, 1974

Looking for and seeing the good in another can even improve a teacher's own consciousness. Many times I have entered classrooms grumpy and disgruntled only to have my spirits reversed when necessity insisted that I offer some appreciation or encouragement to a student.

Reinforcement should be immediate

Delaying responses, either positive or negative, lessens the value of the response. For example, if a teacher of young children praises the children at the end of the day for their good behavior in the morning, it will minimally influence their behavior. Both rewards and negative consequences are most effective when they immediately follow the behavior.

The importance of encouragement

If, for example, a student makes an effort to participate in class and is greeted by either no response from the teacher or a negative one—"That statement doesn't even make sense, Kṛṣṇa dāsa"—it is not likely that the student will feel motivated to participate in the future. Encouragement is necessary:

Śrī Caitanya Mahāprabhu said, "My dear Bhattācārya, you are exactly like Brhaspati, the priest of the heavenly kingdom. Indeed no one within this world has the power to explain the scriptures in such a way. My dear Bhattācārya, you have certainly explained this verse by the prowess of your vast learning, but you should know that, beside this scholarly explanation, there is another purport to this verse."

—Cc. Madhya, 6.191–192

A teacher wishing to encourage will focus upon an asset or achievement of his student. By recognizing a good quality or ability within the

student, the teacher shows his belief in the student's capacity.

Although the teacher must also be aware of the student's shortcomings and faults, he first concentrates on what the student can do and builds upon that. By concentrating on the student's assets, the teacher/student relationship will deepen, and gradually the student will allow his teacher to correct his faults. CC-0. In Public Domain. Digitized by eGangotri A teacher can scan a list of each child he deals with. One by one, he can determine each student's greatest asset. Such a conscious effort will especially benefit teachers who tend to be negative and students who tend to be discouraged.

In order for a teacher to have an encouraging influence on his students he must sincerely believe in his students' abilities. Know that the expectations of a "significant individual"—like one's teacher—molds, at least to

some degree, a student's achievements.

The essence of encouragement

Vidura requested Maitreya: "My dear brāhmaṇa, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee."

—Bhāg. 4.13.24

The Supreme Personality of Godhead said: "My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence. This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed."

—Bg. 9.1–2

During the Rathayātrā ceremony Rūpa Gosvāmī saw Lord Jagannātha. He also saw Lord Caitanya Mahāprabhu dancing and chanting in front of the ratha. When Rūpa Gosvāmī heard a verse uttered by Śrī Caitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject. Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. Rūpa Gosvāmī, however, could understand the intention of the Lord, and thus he composed another verse that appealed to Śrī Caitanya Mahāprabhu. After writing that verse on a palm leaf, Rūpa Gosvāmī put it somewhere in his thatched roof and went to bathe in the sea. At that time Śrī Caitanya Mahāprabhu went there to meet him, and when He saw the leaf pushed into the roof and saw the verse, He began to read it. After reading the verse, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic love. At that very time, Rūpa Gosvāmī returned, having finished bathing in the sea. Seeing the Lord, Śrī Rūpa Gosvāmī fell flat in the courtyard to offer obeisances. The Lord slapped him mildly in love and spoke as follows, "My heart is very confidential. How did you know My mind in this way?" After saying this, He firmly embraced Rūpa Gosvāmī.

—Cc., Antya 1.72-84

The main ingredient of encouragement is that it accurately describes positive qualities. Even Kṛṣṇa encouraged Arjuna to listen attentively to Bhagavad-gītā, chapter 9, by describing the glories of the knowledge that He would soon speak.

When applied to a student, an accurate description of his positive qualities (achievements, abilities, etc.) encourages him to further develop.

Words of praise can be expressed in three ways: as the teacher's opinion, as centered on the student's feelings, or as a descriptive statement of fact.

I generally recommend expressing praise as descriptive facts.

Depending on a student's needs, one or the other may prove more useful. Praise expressed as a teacher's opinion will help the student become aware of his teacher's appreciation. Praise centered around the student's feelings will tend to engender self-confidence within the student. Praise presented as a descriptive statement of fact will tend to encourage the act that is praised.

Generally speaking, the more specific the details mentioned while praising, the more effective the praise. This is because the student will become aware of exactly what it is that he should continue doing. Some examples:

· teacher's opinion

"I like what you have done."

"Great job! You're sure smart."

"You get a star (picture, free time) for doing that."

"I'm going to tell everyone how proud I am of you."

student's feelings

"You're trying harder."

"You must be happy with ..." (your chanting, verse memorization, mṛdaṅga playing)

"It must be a good feeling to know that you're doing well."

"You have every reason to be proud of what you've done."

descriptive statement of facts

"You've written 37 lines today."

"The speed which you can play mrdanga is increasing."

"Your test grade was the second best in class."

"You've chanted 16 rounds a day for a week!"

Here is a good example from Caitanya-caritāmṛta:

After the four months of Cāturmāsya, all the Vaiṣṇavas of Bengal returned to their homes, but Śrīla Rūpa Gosvāmī remained in Jagannātha Purī under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu. One day while Rūpa Gosvāmī was writing his book, Śrī Caitanya Mahāprabhu suddenly appeared. As soon as Haridāsa Ṭhākura and Rūpa Gosvāmī saw the Lord coming, they both stood up and then fell down to offer Him their respectful obeisances. Śrī Caitanya Mahāprabhu embraced both of them and then sat down. The Lord inquired, "What kind of book are you writing?" He held up a palm leaf that was a page of the manuscripts, and when He saw the fine handwriting, His mind was very pleased. Thus being pleased, the Lord praised the writing by saying, "The handwriting of Rūpa Gosvāmī is like rows of pearls."

-Cc., Antya 1.93-97

Some dangers of praise

Excessively praising breeds pride.

Excessively praising an excellent student may breed the envy of his peers.

• Irregularly praising a constant act may confuse the student as to the act's value.

Placing a negative "hook" at the end of praise will nullify any encouraging value your praise may carry. It will also chisel from the student's heart the desire to again perform that appropriate activity.

Here are a few examples of praise with "hooks:"

"You chanted nicely today. It's about time."

"So you finally decided to do some class work. Good for you."

"You came on time today. I can't believe you'll be able to do it two days in a row."

Varieties of Positive Reinforcement

The children should be engaged so that they can somehow or other remember Kṛṣṇa at every moment. Devotional service is not a mechanical process by which we can force them to be Kṛṣṇa conscious. We are persons and Kṛṣṇa is a person. Our relationship with Kṛṣṇa is always a voluntary agreement. The voluntary attitude, "Yes, Kṛṣṇa, I shall gladly do whatever You say," is only possible if we have love for Him. Forcing them will not make them obey, but if they develop love, they will gladly obey. That is Kṛṣṇa consciousness.

—Letter to Rūpa Vilāsa dāsa, November 18, 1972

The ideal atmosphere within a gurukula is when teachers and students are working conjointly—motivated by love—at pleasing Kṛṣṇa. But what can a teacher do if he or his students are simply not on that level? What varieties of techniques can he use to keep the atmosphere positive? We have already discussed some positive reinforcements; now we would like to present several additional alternatives.

Verbal motivators

As explained before, verbal praise is when a teacher offers his student encouraging words. Verbal praise is easy to organize and inexpensive to administer. Some propounders of praise suggest that teachers, as a general rule, praise each of their students at least once a day.

Avoid using physical punishment to train children. Better use sweet words.

—Letter to Svāti-devī dāsī, January 20, 1972

Verbal praise, if offered in front of a group of peers, however, is often not effective on students over twelve or thirteen. Older students become embarrassed and feel as if they are a "teacher's pet." This problem can be solved by praising adolescents when you are alone with them or by using nonverbal praise.

One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others. Of the two rules, Rāmacandra Purī obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

Purport: The above mentioned verse from Śrīmad- $Bh\bar{a}gavatam$ gives two injunctions. The first, called $p\bar{u}rva$ -vidhi, is that one should not praise, and the second, para-vidhi, is that one should not criticize. As will be apparent from the following verse, the injunction against praise is less important than the injunction against blasphemy. One should carefully observe the para-vidhi, although one may neglect the $p\bar{u}rva$ -vidhi. Thus the actual injunction is that one may praise but should not criticize.

-Cc., Antya 8.79

"increased potency praise"

Praising a person in front of one whom he values increases the effect of the praise. If a young student does well in *japa*, tell the headmaster with the student nearby. If a student writes a poetic description of the Deities, let that budding young writer hear some encouraging words of praise as

you explain his poetic use of metaphors and similes to his father or the

temple president.

În a fashion similar to "increased potency praise," Śrī Caitanya Mahāprabhu praised and thus encouraged Śrīla Rūpa Gosvāmī in front of Svarūpa Dāmodara. After seeing the verse Rūpa Gosvāmī had composed, Śrī Caitanya Mahāprabhu embraced and blessed Rūpa.

Śrī Caitanya Mahāprabhu took that verse and showed it to Svarūpa Dāmodara for him to examine. Then the Lord questioned him. "How could Rūpa Gosvāmī have understood My heart?" the Lord asked. Svarūpa Dāmodara replied, "I can understand that You have already bestowed Your causeless mercy upon him. No one could otherwise understand this meaning. I can therefore guess that previously You bestowed upon him Your causeless mercy." Śrī Caitanya Mahāprabhu replied, "Rūpa Gosvāmī met Me at Prayag. Knowing him to be a suitable person, I naturally bestowed My mercy upon him. I thereupon also bestowed upon him My transcendental potency. Now you also should give him instructions. In particular, instruct him in transcendental mellows." Svarūpa Dāmodara said, "As soon as I saw the unique composition of this verse, I could immediately understand that You had bestowed upon him Your special mercy. By seeing a result, one can understand the cause of that result."

Nonverbal motivators

Nonverbal praise can be used independently of verbal praise or in conjunction with it. A wink, a knowing smile of appreciation, an affectionate hand on the shoulder, or a pat on the back can say even more than "I like that" to a student. Nonverbal praise can be effectively used with younger students as well as older ones.

Notes, award certificates, prizes and rewards: use cautiously

Notes, awards, certificates, rewards, and prizes are far more artificial motivators than the abovementioned, and tend to evoke mixed feelings in parents and educators.

I liken the use of these rewards to Kṛṣṇa's statement in the Gītā:

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Viṣṇu, and blessed them by saying, "Be thou happy by this sacrifice, because its performance will bestow upon you everything desirable for living happily and achieving liberation. The demigods, being pleased by sacrifice, will also please you, and thus, by cooperation between men and demigods, prosperity will reign for all."

__Bg. 3.10-11 CC-0. In Public Domain. Digitized by eGangotri By offering the above system of sacrifice, it is not that Kṛṣṇa wants jīvas to become happy and prosperous within this material world. But because there are souls who desire material gains, Kṛṣṇa has kindly offered them a bona fide process called sacrifice by which they can obtain their material desires and still advance in Kṛṣṇa consciousness. Being caught by material attachment is not the best situation for the soul. One thus caught should be guided in his enjoyment so that he will simultaneously gain transcendental knowledge and ultimately become detached from material life.

Similarly, we are not presenting these additional motivators because we expressly recommend their use. We present them because we recognize that gurukulas in Kali-yuga do have students of this caliber. And gurukula teachers must deal with these students each day. The place, the time, the teachers, the students, and the predominating mood of the community will determine whether or not use of these motivators will push a student towards or away from Kṛṣṇa. Use them if you determine they will help the Kṛṣṇa consciousness of your students. How do teachers decide whether or not to use additional motivators? Deliberate on these four questions:

- 1. Are they truly needed or are there other alternatives?
- 2. Will responsible devotees object?
- 3. Will the result of their use be favorable for the development of a student's Kṛṣṇa consciousness?
- 4. Will other students be adversely affected?

We will leave making these practical decisions up to the teachers, in conjunction with their headmasters and communities.

notes and award certificates

When students act appropriately for some predetermined time or achieve some prearranged goal, a note can be sent to their parents, a cer-

tificate can be issued, or some award can be given.

These are taken quite seriously by both students and parents, and they are almost never discarded. A side benefit of these encouragers is that when parents hear through notes, certificates, and awards of their child's achievements, they will be inclined, if hearing that their child's teacher is displeased and is calling for parental support, to eagerly offer that support. For this reason, some educators recommend one positive note home per student per week. CC-0. In Public Domain. Digitized by eGangotri

Notes can be prepared in advance and thus can be filled in quickly. Careful listening, attendance, good japa, service attitude, etiquette, Bhagavad-gītā memorization, cleanliness, helping others, remembering Kṛṣṇa, constant chanting, chanting during āratis, most improved, acting with responsibility, respectfulness, and many other qualities can be easily encouraged through a note.

When notes accumulate, those who are most expert in an area can get an award certifying their accomplishment. These awards can be presented

with pomp at temple or school functions.

· prizes and rewards

Attending gurukula and being motivated by a prize or a reward is like following the *Vedas* to achieve the heavenly planets. It is clearly not the intention of Kṛṣṇa, but the Lord nevertheless encourages material elevation with the purpose of purifying those heavily attached and in the mode of passion. In a letter to Stoka Kṛṣṇa dāsa, Śrīla Prabhupāda said,

"The children should be trained so that they enjoy austerity. We should not spoil them by offering them sense gratification."

But in the same letter he also said,

"Sometimes you can trick or cheat them into happily obeying."

Prizes and rewards should therefore be used with caution, and students who are motivated in this way should hear that the first prize is actually Kṛṣṇa consciousness, to which no other reward can truly compare. Excessive use of rewards as a motivator can infuse the fruitive spirit even more deeply within the heart of the student. But such an attached mentality, if channeled toward serving Kṛṣṇa with the fruits of work, is certainly better than an attached mentality devoid of Kṛṣṇa's service.

The proof of your teaching method will be the spiritual improvement and fresh enthusiasm exhibited by the children.

—Letter to Stoka Kṛṣṇa dāsa, June 13, 1972

Offering rewards and prizes is most appropriate for younger students. A typical reward is a special privilege, such as being allowed 5–10 minutes of extra free time, or staying up late for 15–30 minutes, or missing a homework assignment. Another simple way to motivate students is to make a game out of any activity, with (or without) a prize. Śrīla Prabhupāda said in two letters dated June, 1972, "Let them play. Some can be cowherd boys, some can be cows. Play and be Kṛṣṇa conscious. As soon as they begin playing, they will be inspired; one only has to direct them how to play, playing, they will be inspired; one only has to direct them how to play,

that's all." And, "The children should always be instructed by taking advantage of their playful mood."

If the game is organized around two teams or several smaller groups,

the pressure is taken off the individual to either win or lose.

Even classroom discipline can be enhanced by dividing into teams and competing to see which can best follow the rules for the entire week. Or the competition can be organized around doing the most schoolwork or chanting the most japa. The prize could be a group photo placed on the bulletin board and entitled, "Mahā-Ratha Team of the Week." The team could visit the headmaster, temple president, GBC, or a sannyāsī for congratulations and some sweets. The membership of the teams can be changed each month or so.

Marbles and a glass jar can be used to keep the group atmosphere positive. Whenever a member of the class acts appropriately, drop a marble into the glass jar and tell the student, "Śrīdāmā, thank you for raising your hand before speaking." Or, if the class members know which specific behavior you are appreciating, the marble can be dropped without the teacher saying a word. For each day the entire class goes without misbehaving, ten bonus marbles can be given. The entire group achieves the reward when the jar is filled to a predetermined goal, say fifty, one hundred, or two hundred marbles.

A simple game to promote good discipline, hard work, or good temple room conduct is called "The Secret Three." The teacher informs his students that he has picked three students from his class that he will be especially watching this week. The best of those three will attain a special privilege or will have a note sent home. The identity of The Secret Three is not disclosed, and the winner is revealed at the week's end. During the week, whenever the teacher needs to achieve increased attention, he just has to look around the room, and, while giving each student eye contact, intone,

"The Secret Three." All students will immediately try harder.

Give a card or slip of paper to reward all types of individual behavior, such as japa, school work, politeness. These cards are "grab-bag" cards, which allow a student to draw into a grab-bag filled with wrapped up sweets, pictures of Kṛṣṇa, and devotional odds and ends. Cards can be given out to individual students at the teacher's discretion or systematically. A certain number of cards can allow one dip into the grab bag. The teacher can decide upon and, if needed, change the standards. At the week's end, with a gathering punctuated with kīrtana and prasādam, the dipping into the grab-bag can take place.

Here are some ideas for rewards: choice of activities, choice of prasādam, CC-0. In Public Domain. Digitized by eGangotri

extra free time, access to special books, special prasādam, an outing or trip, miss a homework assignment, special time with the teacher, read a special story to an individual or the class, grab-bag draws, positive note to parents, privilege to assist an older devotee, do a special service, be a monitor, choose a friend with whom to do an activity, type, and any other simple treat that will not distract a student from Kṛṣṇa consciousness.

Teachers should know that no one game, prize, or reward can motivate a student for long. Regularly changing the game or the rewards must be built into the system.

the special case of sweets

Hiranyakasipu accused the Supreme Lord of having a restless mind like that of a small child who can be induced to do anything if simply offered some cakes and lāddus.

—Bhāg. 7.2.7-8 purport

Using a sweet as a reward to induce a student to do as one likes has been used since time immemorial. Why? Because it works! Children will do anything for sweets. The same tactic worked on Kṛṣṇa during His boyhood.

The gopis would say, "If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat." By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways.

—Bhāg. 10.11.7

Are rewards bribery?

A teacher can be thinking, "I have no other way to control my students other than bribing them with sweets and other rewards. So, students, be good and the rewards will keep coming." Such thoughts will ultimately bring ruin because the students will begin extorting more and more sweets

for appropriate behavior.

Teachers should avoid relying on rewards. It is dangerous! The teacher, not the sweets, has to become the impetus for the surrender of the students. A more appropriate way of thinking for a teacher using sweets and other rewards to motivate students is as follows: "These lāḍḍus are tools I use to help me control my classroom. I provide sweets because it helps me influence my students. As soon as it becomes anything other than this or if my students abuse these rewards, I will stop using them."

Consequences, Praise, Prizes, and Rewards in Perspective

The benefits of both negative and positive consequences, praises, and prizes are limited; a student's heart must become purified.

ŚRĪLA PRABHUPĀDA: You may enact thousands of rules and regulations and laws. You cannot purify the heart of the people. Here is the process to purify the heart of the people. Therefore they should be taken advantage of. Simply by saying that "If you do this, then you'll be punished," nobody cares for that. Just like a child. The parents daily say, "My dear boy, don't do this. This is mischievous." But he does. Just like a dog, animal. Because the heart is not purified. The knowledge is not there. So this is the process, how to purify the mind, how to purify the heart. [When one achieves a pure heart] then you will be a perfect personality, perfect man. Śṛṇvatām sva-kathāḥ kṛṣṇaḥ.

-Conversations, Vol. 1, Montreal, July 16, 1968

Dealing With Difficult Students

Kali-yuga and the Decline of Authority

In Vedic times, learned men, recognizing the Lord in everyone's heart, treated all living entities with respect.

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater.

Purport: The bodies are material productions of different modes of material nature, but the soul and the Supersoul within the body are of the same spiritual quality.

—Bg. 5.18

But now, in Kali-yuga, as a symbol of our humanistic "advancement," veneration is offered to no one. More and more, only casual dealings prevail. A sign of the times is lack of respect for all, especially for authority. Lack of respect for authority is often disguised as one of the many by-products of a society struggling to cope with the increased influence of technology. But it is not. Rather, it is the root of all contemporary ills; without respect for authority, no culture camendure, nor can any enterprise succeed.

ŚRĪLA PRABHUPĀDA: In a business office, suppose a secretary is there. A clerk does not accept the order of the secretary. Immediately he should be dismissed. In my personal experience, when I was young manager in a big chemical concern, one correspondent clerk, he disobeyed me. I reported to the head boss. He immediately came and said, "Get out immediately from the office." And he wanted to plead in so many ways. He said, "No, I don't want." "If you don't go out, then I shall call my doorman. He will forcibly get you out. Get out." I was sorry because this man was dismissed immediately. Obedience is first discipline.

-Conversations, Vol. 2, Indore, December 12, 1970

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Kali-yuga's citizens accept, almost as an inviolable principle, that traditional authority must be rejected for objectivity and progress to exist. No person or book—modern man thinks—should command so much respect that its words or views are accepted unquestioningly. Their view is that acceptance of authority inhibits progress as it binds us to past beliefs with

their accompanying misconceptions.

But what does modern society offer as proof that the past—with its "archaic" systems and values—should be rejected? How do they convince us that our current boat of non-authority and objective science is plying steadily forward? Enamored with technological trinkets—computers, sleek and smooth autos, videos, cameras, other assorted gadgets, and with promises of a technologically-equipped future in sight, a future devoid of miseries—few either question or complain. If asked, "What about today's problems of anxiety, violence, poverty, hunger, overpopulation, sexual diseases, and the ubiquitous fear of nuclear holocaust?" the harbingers of a purely objective future based on science reply: "How unfortunate. To remove these and develop further, we must rid ourselves of any last vestiges of veneration for the truths of the past, especially those based on religious scriptures, spiritual practices, ethics, and holy men, so that truly objective knowledge and progress will not be inhibited by reactionary values passed from one generation to the next."

As humble servants of Śrīla Prabhupāda, we must call their bluff.

Religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength, and memory will all diminish day by day because of the powerful influence of the age of Kali.

—Bhāg. 12.2.1

Authoritative and bold statements that society is not progressing are not only found in the words of Śrīla Prabhupāda and the śāstras. The anxiety and fear-filled results of one hundred and fifty years of scientific advance-

ment are the greatest condemnation of our atheistic, anti-authority, anticulture. As aspiring devotees, we must realize that contemporary society is failing horribly in every respect, and we must also realize the validity of the Kṛṣṇa conscious alternative.

"Rascals! You are perpetrating a hoax! It is Kali's trick and you are Kali's agents to drag the world to hell! Yes, the following of authority must be rejected, and we will begin by rejecting the authority of the blind—you!"

Kali promises a bright, easy-going future with the destruction of auth-

ority and tradition, but he delivers deep, dark chaos.

Kali's Promise Delivered to the Educational System

The training ground for every society is its educational system. Kali has intelligently made education his top priority. Schools today train Kali's citizens of tomorrow. Mixing of the sexes, the glories of science, no discipline, full freedom, immoral teachers, and the scientific principle of objectivity, which disallows the acceptance of truth from the past—this is Kali's curriculum. And who are Kali's students?

Varṇa-saṅkara: Kali's students

A black product of Kali's lack of respect for authority is the degradation of women. A by-product of the degradation of women is the preponderance of varṇa-saṅkara, unwanted population.

When irreligion is prominent in the family, O Kṛṣṇa, the women of the family become polluted, and from the degradation of womanhood, O descendent of Vṛṣṇi, comes unwanted population.

—Bg. 1.40

What are the symptoms of these children of Kali?

In this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky, and, above all, always disturbed.

—Bhāg. 1.1.10

These unfortunate, unwanted, misconceived children are independent. They are always agitated and disturbed. They do not respect authority either at home or school, and are therefore difficult to teach. Their lack of interest in education and their lack of respect for authority disturbs their more innocent schoolmates. The ill-fated teachers of these disturbed students—especially gurukula teachers who have dedicated themselves to the Kṛṣṇa conscious education of their students—reap only struggle, strife, and difficult days.

Dealing with Difficult Students

One obvious solution in dealing with difficult students is to reject misbehaved students and admit only well-behaved and obedient students.

I have read that you are "screening very carefully" the children who want to come there [Dallas Gurukula]. That is not a very good proposal. All children of devotees should be welcome, even if they have developed some unfavorable qualities. They are only young children. How do you expect them to behave in the best way? You have to teach them very nice behavior by training and giving discipline. Let everyone come to our school. It is our policy not to discriminate.

-Letter to Aniruddha dāsa, January 10, 1972

Why did Śrīla Prabhupāda take that stand? Because he knew that when a child is young, the strength of Kṛṣṇa conscious training is so great that it can counterbalance and offset Kali's influence.

Children who bow down or try to vibrate Kṛṣṇa's names or clap during kīrtana are actually accumulating so much in their bank account of Kṛṣṇa consciousness. Fire will act, whether one is a child or an adult. If a child touches fire, the fire will burn. Similarly, Kṛṣṇa is the supreme spirit, and if a child partakes in Kṛṣṇa consciousness, he will be affected. Kṛṣṇa will act, whether the child knows or does not know. Every living being should be given the chance to partake of Kṛṣṇa consciousness, because Kṛṣṇa is there and will act.

-The Path of Perfection, p. 79

The mind of a young student is soft and impressionable. Although he may already have unfavorable impressions from his early years and even from previous births, all but the greatest victims of Kali can be positively affected and trained in Kṛṣṇa consciousness. This is the mercy of Śrīla Prabhupāda, Śrī Caitanya Mahāprabhu, their pure and compassionate devotee-teachers, and the potency of a well-run, Kṛṣṇa conscious school.

Don't allow good children to become spoiled

Older students who strongly desire to become Kṛṣṇa conscious favorably influence the younger students. Since the younger children naturally view the older ones as role models, good older students insure good younger students. Unfortunately, the reverse is also true. Successfully preaching Kṛṣṇa consciousness to younger students in the midst of discontented and restless older students is extremely difficult. Therefore, take caution. Make sure your older students are good. Otherwise the spoiling of the younger students is all but guaranteed.

Students at all ages, especially when they are over twelve or thirteen and have already reached puberty, must be constantly engaged. If they are not academically inclined, a school wherein their prime engagement is academics is not suitable for them. Even good boys who are not properly engaged will quickly turn bad, for "the idle mind is the devil's workshop." An older student who is unable to take to Kṛṣṇa conscious training should be removed from the school so he will not unfavorably influence the other students.

JAGADĪŚA: One of the boys is more or less a bad boy. He terrorizes the other boys. He misleads them, lies.

ŚRĪLA PRABHUPĀDA: How old is he?

JAGADĪŚA: He's thirteen.

Śrīla Prabhupāda: So, he cannot stay. He must go away. We cannot spoil the other children.

RŪPA VILĀSA: They are being spoiled . . .

YAŚODĀNANDANA SWAMI: He does not make an effort to better his behavior. He does not chant his rounds. He rarely comes to the kīrtana. When he comes to the kīrtana, he does not chant; he simply plays and makes fun. He has a very bad influence on the other boys.

ŚŖĪLA PRABHUPĀDA: Then he should be sent home, or he can be sent to the farm. Let him work on the ground.

—Conversation with teachers in Vṛndāvana, November, 1976

Authority in our Schools

Rallying their supporters for the cause of "deepening relationships between teachers and students," the agents of Kali would like to banish reverence for teachers, along with the accompanying etiquette, from school systems throughout the world. A truly deep teacher-student relationship (they claim) is devoid of formalities. But their proposed spontaneously affectionate teacher-student relationships clearly inhibit the transference of culture, tradition, and transcendental knowledge. Surrender and respect, not spontaneous love, are actually the prime requirements of the teacherstudent relationship.

Kṛṣṇa recommends in Bhagavad-gītā (4.34): "Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him "PuThe Lord does not recommend, "Just try to

132

become educated by making friends with your teacher. Question him from an equal platform and argue with him if you're not convinced. Consider

doing him a favor, occasionally, if it's convenient."

How can a teacher maintain a proper relationship with his students while seeing them in and out of school every day of the year? The answer is etiquette. Etiquette acts as the background for a proper teacher-student relationship. Etiquette protects both teacher and students against the contempt and accompanying counter-productive behavior that familiarity tends to nurture (and which tends to creep into most relationships between gurukula teachers and their students).

Etiquette is Not "Superficial Niceties"

From the Hari-bhakti-vilāsa:

If a person reads the six branches of the *Vedas* without practicing proper etiquette, he does not get purified; just as a bird flies away from the nest as soon as it grows wings, the *Vedas* leave him at the time of his death.

Although one may have acquired knowledge of all of the *Vedas*, if one is not practicing the proper etiquette or if he did not become a Vaiṣṇava, then all of this knowledge which he has acquired will be lost at the time of death.

Proper etiquette increases fame, opulence, and longevity and destroys all inauspiciousness.

The following section is taken from a lecture on Vaiṣṇava etiquette by His Holiness Bhakti Cāru Swami:

It has been stated, "Etiquette is the ornament of a Vaiṣṇava." But what does this mean? Is etiquette something only external or optional? We could draw an analogy: Is it possible to be wealthy but have no riches? Or what is the value of wealth if one uses no costly ornaments? Generally, one will decorate himself according to the degree of his wealth. If one is very rich, he will be adorned with only the finest of ornaments and accessories. Similarly, for one who is profound in his Kṛṣṇa consciousness, the jewels of Vaiṣṇava etiquette will naturally grace all of his dealings and activities. The characteristics of a devotee are always sublimely manifest in all of his actions. The depth of a Vaiṣṇava is judged by his symptoms. The true devotee will therefore adorn himself unsparingly with the decorum of a Vaiṣṇava in all respects.

The dictionary definition of "etiquette" is: 1. conventional requirements as to social behavior, and 2. the code of ethics of a profession.

Accepting the identity of a Vaiṣṇava necessitates a certain standard of behavior or etiquette. Vaiṣṇava etiquette facilitates Kṛṣṇa consciousness. It

provides both the criteria and the protocol by which a devotee can act properly in every situation. In the *Bhagavad-gītā* (6.24 purport), quoting from verse 3 of the *Upadeśāmṛta*, Śrīla Prabhupāda roughly paraphrases one of the items favorable for development of devotional service as, "engaging completely in activities of goodness." Practicing Vaiṣṇava etiquette means always acting in the mode of goodness, which is a stepping-stone to the transcendental plane. The mode of goodness is conducive to self-realization, whereas ignorance and passion are not. Therefore, how one applies the principles of Vaiṣṇava etiquette reflects whether a devotee is Kṛṣṇa conscious or not. Is he humble? Conscientious? Well-mannered? Disciplined? Cultured? Sensitive? Someone who is actually a devotee will be known by how much he displays these good qualities.

Ideas for Etiquette

Here are some rules of etiquette. These rules are not being offered as recommendations for all gurukulas to apply; a gurukula cannot successfully introduce etiquette rules that are of a strikingly different standard from the community and culture which surrounds it. We would like to propose, rather, that all gurukulas insist on some standards of etiquette to govern the dealings between teachers and students, adults and children. The following rules, which have been adapted from the *Laws of Manu*, are offered as fuel to get the fire of our thoughts on etiquette crackling.

The attitude and behavior of a student toward his teacher

The student should think of any person who instructs him in Kṛṣṇa consciousness, rules of conduct, or academic subjects, be it little or much, as his teacher.

Even if a student is older than his teacher, the student should consider his teacher as father because the teacher instructs him in Kṛṣṇa consciousness.

A man destitute of spiritual knowledge is indeed a child, and he who teaches him Kṛṣṇa consciousness is his father; for the sages have always said "child" to one in ignorance and "father" to a teacher.

The teacher who gives the student Kṛṣṇa consciousness is even more respected than the father, the giver of natural birth, because pure Kṛṣṇa conscious instruction insures eternal life. Therefore, the student must be careful to never offend his teacher.

If a student collects anything, be it money, food, or clothing, the student must report it to his teacher without duplicity.

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When ordered by his teacher to do service, or even when serving without a specific command, a student should always do his service with full enthusiasm.

A student should not stand aloof and ask another to do the service that is given to him. Nor should he perform his service in an angry or resentful mood.

The student should not attempt to "enjoy" the world more than his teacher. He should remain in the mood of servant and be satisfied in that role. The student should even eat less and wear less valuable clothing and ornaments than his teacher when in his teacher's presence. He should rise earlier from bed, and take rest at the teacher's command. He should beg food, sleep on the ground, and generally act to benefit his teacher.

To please his teacher, a student may present his teacher with gifts such as money, shoes, *mahā-prasādam*, fruits, or vegetables, etc.

Specific rules of etiquette

greeting the teacher

If a teacher of either worldly affairs or Kṛṣṇa consciousness approaches, the student must reverentially offer respect, greeting him with folded hands. If the student is seated on a seat or couch, in a vehicle, or on a raised seat, he must descend before offering respect.

After offering respect, the student should control his body, speech, senses, and mind, and then stand with folded hands and look at the face of his teacher. If necessary, he should then introduce himself, saying, "I am . . ."

speaking to the teacher

The student should not speak to or answer his teacher while reclining, sitting casually, or while eating. Neither should he do some other activity or keep his face averted while speaking.

While speaking to his teacher, the student should stand with folded hands if the teacher is seated, go to meet the teacher if the teacher walks toward him, and run with the teacher if the teacher runs. He should not call out his teacher's name from behind.

The student should move around to face the teacher if the teacher's face is averted, he should approach the teacher if the teacher stands at a distance, and he should bend down if the teacher is lying down or seated in a lower place.

The student should not say anything in the presence of his teacher which the teacher cannot hear.

Even if his teacher is not personally present before him, the student should not pronounce the name of his teacher without adding an honorific title such as Prabhu or Mahārāja.

135

· sitting with a teacher

A student must not sit on the same seat as his teacher: the student's bed or seat should always be lower than the teacher's. Nor should the student, in his teacher's presence, sit carelessly or at ease.

A student may sit with his teacher on a terrace, on the grass or leaves, on a mat, on a public bench or seat, on a boat or in another vehicle.

· studying within the classroom

Both when directly ordered by his teacher and without a special command, a student should always exert himself while studying.

Before a student begins his studies, he should make sure he is wearing clean, neat clothing, his body is well covered, and his senses are under control. He should then prepare himself to study by offering respects to his teacher with folded hands.

At the beginning and end of each class, the student must offer obeisances to his teacher.

When in the classroom, the student should always be calm and orderly. When he is addressed with the words "be seated," he should sit down facing his teacher.

A student should not begin his studies until his teacher gives him permission, and he should discontinue his studying only when his teacher says to stop.

criticizing one's teacher

A student must cover his ears or leave the place where his teacher is criticized, even if the criticism is just. By actively criticizing his teacher, even if his remarks are true, one becomes a donkey in his next life. By falsely defaming one's teacher, one becomes a dog, and by living off his teacher's wealth and property without service, one becomes a worm. One who is envious of his teacher becomes an insect.

The student should neither mimic nor make fun of the teacher's mannerisms, such as the way he speaks or walks.

The results of following these rules of etiquette

He who habitually respects and pays reverence to his superiors obtains an increase in four things: duration of life, knowledge, fame, and strength.

A brahmacārī who thus passes his life as a student without breaking his vows reaches the highest abode after death and will not be born again in this world.

Rules of Vaisnava Etiquette from Śrīla Prabhupāda

The following points were compiled by His Holiness Jagadīśa Goswami in his book Śrīla Prabhupāda on Gurukula.

- Upon rising in the morning, one must first offer his respectful obeisances to his spiritual master.
- Upon seeing the spiritual master, immediately offer obeisances.
- All devotional paraphernalia such as revealed scriptures, karatālas, pictures of the spiritual master or other great devotees, pictures of Kṛṣṇa, japa beads, etc. shall be considered sacred and treated as such. Such items must never touch the floor.
- Upon first seeing any sannyāsī (in any given circumstances), the student must offer respectful obeisances.
- Upon first seeing the school principal or any teacher each day, the student must offer respectful obeisances.
- Upon first seeing any advanced devotee (such as a GBC member or temple president) each day, the student must offer respectful obeisances.
- Whenever any of these respectable persons enters a room where students are present, the students must immediately stand up.
- All teachers and older devotees must be addressed as prabhu.
- The student may not take his seat without the teacher's permission.
- No student may take or touch anyone else's property without the permission of his āśrama teacher or another gurukula authority.
- In all scripture and academic classes, all students will be expected to sit properly and remain quiet and attentive.
- No student shall leave any class, assembly, temple function, or prasādam without getting permission from his teacher.
- Every student must wear a *dhotī* and a *kurtā* or *cādar* at all classes, assemblies, temple functions, and *prasādam*.
- Every student must arrive on time for all classes, temple functions, assemblies, and prasādam. Being late requires a note from his āśrama teacher or another gurukula authority.

Altering a Difficult Student's Self-image

Even if a teacher succeeds in enforcing etiquette among his students, at least some students will prove difficult to deal with. If these difficult students are removed, other difficult students will almost mystically spring up. As Śrīla Prabhupāda once told me, "Even if you go to the forest, you cannot escape your karma." Since teachers cannot avoid difficult students, here are some more hints on dealing with them—this time by improving their self-image.

A subtle key to improving the behavior of a difficult student is to improve the student's devotional "picture" of himself. Students' actions are influenced by how they see themselves. For example, thinking of themselves as good japa chanters actually improves their japa; and thinking of themselves as good spellers improves their spelling. This is not difficult to understand. The Bhagavad-gītā clearly explains that gross manifestations of activities rest upon mental conditions.

The living entity in the material world carries his different conceptions of life from one body to another, as the air carries aroma. Thus he takes one kind of body and again quits it to take another. The living entity, thus taking another gross body, obtains a certain type of ear, eye, tongue, nose, and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects. -Bg. 15.8-9

Generally, alteration of a student's self-image goes hand in hand with alteration of his external activities. As he increasingly thinks of himself as a devotee, he will tend to act more as a devotee. Also, the more he acts like a devotee, the more he will think of himself as a devotee.

Difficult students generally have a poor self-image. Teachers can help students alter this by understanding that difficult students have often been

discouraged.

Śrīla Prabhupāda, speaking of his many years of struggling alone in Delhi without much apparent success, remarked, "I am not one to become easily discouraged." The ability to encourage a discouraged child is a skill. It is usually practiced only by those who themselves are determined not to become discouraged.

Teaching difficult students is not easy. Even simple words of encouragement such as, "Great answer!" may have the opposite effect on such a student. The student may think, "Why is he making such a big deal about answering a simple question? He must be thinking I'm really stupid!" Thus the opposite effect of what the teacher intended may result.

Begin by teaching a discouraged student those things which give him an extremely high chance of success. Teachers can also avoid their own discouragement by expecting from a difficult student only those things the teacher knows he is capable of accomplishing.

The importance of keeping high expectations

If a student's mental self-image is "No teacher thinks I am a devotee," he will generally give up any lingering desire to be or act like a devotee. Considering this, teachers should know how important it is to keep high expectations for their students, despite the fact that the students may overtly not seem extremely inclined to Kṛṣṇa consciousness.

If a teacher loses hope in his student's ability to become Kṛṣṇa conscious, the student has little chance. Teachers should know that they cannot help

a student unless they have faith in him.

Which attitude do you think most closely resembles your own?

- 1. Ultimately, a teacher really can't do much. So much of a student's Kṛṣṇa consciousness depends on his early upbringing and his past *karma*.
- 2. If I really try hard and pray to Kṛṣṇa for help, I can, by the mercy of Kṛṣṇa, get through to even the most difficult students.

Teachers who reject statement 1 and agree with statement 2 will tend to be more confident and at ease in their classrooms. They will be more positive (praising, smiling), more successful in managing their classroom, and more effective in helping students learn. They will also be less negative (criticizing, punishing) and less defensive. Their relationship with their students will concentrate on instructing the students in the curriculum and interacting with students about academic content.

Teachers who accept statement 1 and reject statement 2 tend to have low expectations and a tendency to concentrate on rule enforcement. They

spend more time managing the behavior of their students.

As encouragement for teachers to keep their hopes high, we offer the following words from the purport to Śrīmad-Bhāgavatam 1.12.3:

Once the impression of the transcendental form of the Lord is fixed in one's mind, one can never forget Him in any circumstance. Śrīla Jīva Gosvāmī remarks in this connection that every child, if given an impression of the Lord from his very childhood, certainly becomes a great devotee of the Lord, like Mahārāja Parīkṣit. One might not be as fortunate as Mahārāja Parīkṣit to have the opportunity to see the Lord in the womb of his mother, but even if he is not so fortunate, he can be made so if the parents of the child desire him to be so. There is a practical example in my personal life in this connection. My

father was a pure devotee of the Lord, and when I was only four or five years old, my father gave me a couple of forms of Rādhā and Kṛṣṇa. In a playful manner, I used to worship these Deities along with my sister, and I used to imitate the performance of a neighboring temple of Rādhā-Govinda. By constantly visiting this neighboring temple and copying the ceremonies in connection with my own Deities of play, I developed a natural affinity for the Lord. My father used to observe all the ceremonies befitting my position.

Later on, these activities were suspended due to my association in the schools and colleges, and I became completely out of practice. But in my youthful days, when I met my spiritual master, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, again I revived my old habit, and the same playful Deities became my worshipful Deities in proper regulation. Mahārāja Prahlāda also advised that such impressions of a godly relation must be impregnated from the beginning of childhood; otherwise one may miss the opportunity of the human form of life, which is very valuable although it is temporary like others.

Difficult students may need individual "prescriptions"

A teacher's equality to his students demands that he acts for the welfare of each of them. He must be like a doctor, who cares for his patients by prescribing medicine according to their disease.

King Parīkṣit inquired: My dear brāhmaṇa, the Supreme Personality of Godhead, Viṣṇu, being everyone's well-wisher, is equal and extremely dear to everyone. How, then, did He become partial like a common man for the sake of Indra and thus kill Indra's enemies? How can a person equal to everyone be partial to some and inimical toward others?

Lord Viṣṇu Himself, the Supreme Personality of Godhead, is the reservoir of all pleasure. Therefore, what benefit would He derive from siding with the demigods? What interest would He fulfill in this way? Since the Lord is transcendental, why should He fear the *asuras*, and how could He be envious of them?

O greatly fortunate and learned *brāhmaṇa*, whether Nārāyaṇa is partial or impartial has become a subject of great doubt. Kindly dispel my doubt with positive evidence that Nārāyaṇa is always neutral and equal to everyone.

-Bhāg. 7.1.4

The answer to this glorious question is that Lord Nārāyaṇa is impartially partial; His partiality, like that of a teacher, is beneficial to all. With a difficult student a teacher should:

1. Emphasize improvement rather than perfection; effort rather than grades.

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- Criticize the student's actions, but not the student: "I like you, but I don't like to hear you shouting."
- 3. Keep the student within a group of other students who are willing to help.
- Avoid comparing the student to others. Don't say, "Why can't you behave like Kṛṣṇa dāsa?"

Arrange to have the student work in a situation where he can demonstrate the skills he has mastered. Begin with his interests, even though at the time they may not appear directly related to a Kṛṣṇa conscious goal. Be practical and bold enough to use techniques that work. Difficult and discouraged students cannot be treated like others. Keep in mind that the activities which encourage them must gradually increase their Kṛṣṇa consciousness.

Śrīla Prabhupāda: That activity is considered to be the highest pious activity. The Bhagavata does not say what kind of activity. "That activity which leads one to be a devotee of the Lord." That activity is not limited. Any activity that makes one progressing for realization of Kṛṣṇa consciousness, that is higher, the highest pious activity. That is the description. Just as military art is not a very pious activity, killing art. But because the killing art exhibited by Arjuna was leading him to this platform of satisfying Kṛṣṇa, so that became the highest pious activity. Sa vai pumsām paro. We have to see whether by his activity he's gaining strength in Kṛṣṇa consciousness. Then it is highest. It doesn't matter whether it is photography or business or painting or cooking. It doesn't matter. Is Kṛṣṇa being satisfied by his activities? Just like you are engaged in different activities. But as soon as you bring your money and engage in the Society's cause, oh, I am very gratified. But phalena paricīyate. Because you offer the result of your activities to Kṛṣṇa, that becomes pious. Sa vai puṁsām paro dharmo yato bhaktir adhokṣaje. So that is the standard of pious activity. Now, this is also pious activity, heeding before teacher. That if by satisfying the poor teachers one becomes pious, how much pious is he who is trying to satisfy the supreme teacher, Kṛṣṇa? He's also a living creature. He's also an individual person. Nityo nityānām cetanaś cetanānām.

-Conversations, Vol. 1, San Francisco, March 27, 1968

Some varieties of problem mentalities

Although careful management, the avoidance of negative external circumstances, and a teacher's sincere desire to help his students can minimize the chance of a confrontation with a student, certain students possess problem mentalities which tend to evoke trouble. Below are listed varieties of problem mentalities that your may recognize from your own experience

141

with difficult students. For several of the varieties, I have included hints on how to deal with them. These are only hints and are not step-by-step formulas. When dealing with difficult students, try to increase the intake of their Kṛṣṇa consciousness and keep them constantly, productively engaged. If necessary, seek other assistance.

the attention-seeking student

The attention-seeking student seeks to be recognized by the class. Instead of trying to achieve recognition through productive work, he resorts to acting in ways that demand incessant attention—either praise or criticism.

Such a student should not receive attention when he acts up. Giving attention to the student for inappropriate behavior will not help him learn

how to behave properly. Instead, a teacher might:

Initiate conversations with the student three times a day when he is

acting properly.

Set aside a period of time when everyone in the class listens to the student. He might tell the class a Kṛṣṇa conscious story, a joke, or share something that has happened to him during the day.

the power-seeking student

The power-seeking student feels unable to measure up to the expectations of both himself and others. It makes no difference whether the student is actually handicapped in some way or only believes he is inferior. In either case, the student will try to remedy his sense of inferiority by always trying to get his own way, by being the boss, by forcing himself

onto others, by bragging, or by clowning.

Make sure a student who wishes to possess power does not engage you, as his teacher, in the struggle. The teacher who falls for this "bait," and gets pulled into the battle, is merely increasing the excitement and challenge for the student. The teacher should attempt to remove the issue of power altogether and force the student to look for some other goal. Some examples of a teacher disengaging a student from a power quest would be:

- When the student defies the teacher, the teacher merely says, "I will not force you to do this. If you will not work on your paper, then you 1. should choose to do something else that is quiet. Later, you can tell me when you will get your work done (during free time and so forth)."
- Give the student a position where he does have some power, such as allowing him to take messages to the office, collect homework, take attendance, be a group leader, etc. Of course, beware of allowing him unsupervised power wherein he might abuse the rights of his peers.

· the revenge-seeking student

A student seeks revenge because he is unable to gain attention or power. He sees himself as having unequal status because of what others have done to him. This student always places the blame for his plight on others and never accepts any blame for himself. He compensates by evoking the dictum of "an eye for an eye." In other words, "If I'm hurt, then I have the right to hurt others." The student goes beyond the desire for attention and power, beyond the desire to win. He resorts to achieving status, not by merely winning over others, but by crushing others with maliciousness and humiliation.

A student like this is extremely difficult for the teacher to deal with. A student who feels hurt and wishes to retaliate can best be handled with care and affection. Though he generally appears uncaring and is hard to relate to, this type of difficult student needs care and practical help to overcome the deficiencies he blames on others. The teacher might show such care by:

- 1. saying, when the student attempts to hurt someone else, "I cannot let you hurt anyone, and I don't want to see you get hurt. I care for you and want to help you. How can I help you solve this problem?"
- 2. having special moments with the student. Share some *prasādam* with him out of school hours. Have frequent, private, friendly conversations. Be sure to greet the student with a smile and a cheerful "Haribol!" each day.
- 3. giving him special tutoring in the areas in which he is deficient.

the helpless-inadequate student

The helpless-inadequate student gives up. He feels uncared for, unequal, and ill-treated. He also feels incapable of doing anything (either constructively or destructively) about it. He accepts the feeling of being a nobody and no longer cares what happens.

This student is the most discouraged of all. He has lost all initiative. The teacher must exercise great patience in attempting to find an area in which the student is capable. Some practices that might help a "helpless" student are:

- to encourage the student to develop an area of expertise such as a hobby, a project, or a special skill. Let him work on it in school so he can show other students.
- 2. to respond to a despairing student who throws his papers, pencils, or books with, "You are trying hard and it is difficult to learn to write (spell, divide, compose, and so on). I know that you are going to improve and learn. Let's pick up these papers and try again."

the low self-esteem child

Some students have little or no feeling of self-worth. They have been punished often. Further punishment is ineffective. Such children take no responsibility for causing the punishment. They write it off as the teacher's spite or vindictiveness. These children usually have no close adult relationships, and they test the sincerity and patience of those adults who make attempts to get close to them. Know who these children are, and manage them carefully by arranging some area in which they can succeed.

the underachiever

Students who are academically behind tend to fall into attentionseeking behavior. For example, when called upon in a classroom situation that will embarrass them, they may act in a way that provokes conflict. Teachers must become aware of which children in their classes are sensitive to failure.

the victim

The victim is a child who has a personality that encourages others to bully him. Although he may not get into a confrontation with the teacher, his presence may evoke a confrontation between the teacher and another student. Such a student has to be convinced to take responsibility for the results of his actions, understanding that he is provoking unfavorable reactions from others.

· the trapped-in-a-role student

Some students have a fixed group role as a bold disrupter or the class buffoon. To such an attention-seeking student, his class status is worth the price of having unappreciative teachers. Even if the student no longer wants the role, group expectancies often force it upon him. A teacher's awareness of the group pressure on the student can give the student the help he needs to break free from his role and succeed.

· the saboteur

The saboteur delights in seeing the drama of confrontations between teachers and students. He enjoys drawing the teacher's attention to the misdeeds of others. He also enjoys again inflaming a waning conflict. He irritates, squabbles, and provokes, but rarely gets caught himself. Don't bother questioning this type of student about his role in a disturbance. Just gather sufficient evidence and prosecute.

Assorted tips in dealing with difficult students

Try and keep dealings positive with the emphasis on Kṛṣṇa consciousness; don't say "no" too much.

Don't say "No." If there is a taste for the good, then it will be automatically "No." If you say "No," they will usually rebel. All "No's" is very difficult. If they develop Kṛṣṇa consciousness, it will automatically be "No." Don't bring many "No's," but give them positive life. If you say "No," there will be a struggle. This is the psychology. If we are attracted by devotional service, other things will be automatically "No." Param dṛṣṭvā nivartate.

-Conversation with disciples, New Māyāpura, July 31, 1976

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To instruct without too many "No's," try this technique of teaching the daughter-in-law by instructing the daughter:

O best among the descendants of Bhārata [Yudhiṣṭhira], I maintain, therefore, that all this is within the plan of the Lord. Accepting the inconceivable plan of the Lord, you must follow it. You are now the appointed administrative head, and, my lord, you should now take care of those subjects who are now rendered helpless.

Purport: The popular saying is that a housewife teaches the daughter-in-law by teaching the daughter. Similarly, the Lord teaches the world by teaching the devotee. The devotee does not have to learn anything new from the Lord because the Lord teaches the sincere devotee always from within. Whenever, therefore, a show is made to teach the devotee, as in the case of the teachings of <code>Bhagavad-gītā</code>, it is for teaching the less intelligent men. A devotee's duty, therefore, is to ungrudgingly accept tribulations from the Lord as a benediction. A pure devotee of the Lord accepts tribulations as favors from the Lord. Since the Lord is absolute, there is no mundane difference between the two.

-Bhāg. 1.9.17

Of course, one can only apply chastisement to the third person in the presence of the second. This system is especially effective upon the arrival of new students before the teacher's relationship with them is strong.

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145

ŚRĪLA PRABHUPĀDA: Now another thing, girls should not be taken as inferior. You see? Of course, sometimes in scripture we say, "Woman is the cause of bondage." So that should not be, I mean to say, aggravated. [Laughs.] That should not be aggravated, that "Woman is inferior," or something like that. So the girls who come, you should treat them nicely, at least. I heard that Gargamuni, after his wife left him, he became a woman-hater like that. [Chuckles.] That is not good. You see? Yes. After all, anyone who is coming to Kṛṣṇa consciousness, man or woman, boys or girls, they are welcome. They are very fortunate. You see. And the idea of addressing "prabhu" means "you are my master." Prabhu means master. And Prabhupāda means many masters who bow down at his lotus feet. That is Prabhupāda. So each, everyone shall treat others as "my master." This is the Vaiṣṇava system.

-Conversations, Vol. 1, Seattle, September 24, 1968

Sweet words are more effective than harsh words.

When Hiraṇyakaśipu's servants brought the boy Prahlāda back to the gurukula, the priests of the demons, Ṣaṇḍa and Amarka, pacified him. With very mild voices and affectionate words, they inquired from him as follows: "My dear son Prahlāda, all peace and good fortune unto you."

-Bhāg. 7.5.8-9

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Use sweet words to pacify tense situations.

ŚRĪLA PRABHUPĀDA: Several thousand. And they were loudly chanting and so when the chanting was going on the Chand Kazi appeared and there was discussion between Chand Kazi, who was a very great scholar, and Lord Caitanya who was also scholar. So Chand Kazi, just to pacify them, he addressed Caitanya, "My dear boy, You happen to be my nephew. You are my sister's son. Why You are so angry upon Your maternal uncle?" Caitanya Mahāprabhu got the clue that he was prepared to make compromise. So He also mildly replied, "Yes, you are My uncle, I know. So because you are My uncle, therefore I have come to your house. How is that when the nephew comes that you do not receive Him? In an angry mood you go upstairs?" So in this way, the situation was pacified. Then they sat together and there was a very learned discussion between the two. Hindus are always against cow killing. So he was Mohammedan. They were killing cows.

—Conversations, Vol. 1, San Francisco, April 5–6, 1967

Strong actions followed by gentleness can be effective.

Thus checked by the doorkeepers Jaya and Vijaya, Sanandana and the other great sages very angrily cursed them. "You two foolish doorkeepers," they said. "Being agitated by the material qualities of passion and ignorance, you are unfit to live at the shelter of Madhudviṣa's lotus feet, which are free from such modes. It would be better for you to go immediately to the material world and take your birth in a family of most sinful asuras." While Jaya and Vijaya, thus cursed by the sage, were falling into the material world, they were addressed as follows by the same sages, who were very kind to them. "O doorkeepers, after three births you will be able to return to your positions in Vaikunṭha, for then the duration of the curse will have ended."

-Bhāg. 7.1.38-39

* * *

Wait for the correct moment when instruction, correction, or chastisement will be effective.

Bhagavān Ācārya invited Śrī Caitanya Mahāprabhu to take *prasādam* at his house. To obtain fine rice, Bhagavān requested Choṭa Haridāsa to beg some rice from the elderly and devotionally advanced Mādhavīdevī, who was Śikhi Māhiti's sister. After obtaining the high quality rice, Bhagavān Ācārya cooked and satisfied Śrī Caitanya Mahāprabhu with Jagannātha *prasādam*, vegetables, ground ginger, lime with salt, and the fine rice that the renunciate Choṭa Haridāsa had begged.

Later, after *prasādam* was finished, Caitanya Mahāprabhu ordered his servant Govinda: "From this day forward, do not allow Choṭa Haridāsa to come here."

When Choṭa Haridāsa heard that he had been ordered not to approach Śrī Caitanya Mahāprabhu, he was very unhappy. No one could understand why he had been ordered not to come. Haridāsa fasted for three days. Then Svarūpa Dāmodara Gosvāmī and other confidential devotees approached Śrī Caitanya Mahāprabhu to inquire from Him.

"What great offense has Junior Haridāsa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days." The Lord replied, "I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman." After saying this, Śrī Caitanya Mahāprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent. After the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

* * *

This $l\bar{\imath}l\bar{a}$ also demonstrates an extremely effective consequence: chastisement by suspension from the association that the student desires.

Using a Planned Confrontation

At times, a student's misbehavior increases despite all your efforts. When this occurs, make plans for a confrontation.

Planning and executing a confrontation

Here is a suggested format for a planned confrontation.

- 1. All those concerned (teachers, headmaster, etc.) should help plan the confrontation. This is needed because all concerned will have to jointly enforce the decisions that are reached.
- 2. The first thing that must be decided is which behavior of the student must be changed. Think in terms of the one behavior, or at most two behaviors, that if changed would do the most good. Reach a consensus on this with the other devotees concerned.
- 3. Decide on the consequences you will use if the student misbehaves.
- 4. Decide how you will monitor the student's misbehavior so you are sure whether or not he has continued the behavior (how you will know if he has misbehaved in another classroom or another place). Decide also how, where, and who will keep track of both positive and negative instances.
- 5. Decide how you will positively reinforce the appropriate behavior each time the student acts correctly. For example, if the student frequently fights with other students, how will you positively respond when the student goes an entire day (or half a day, or two days) without fighting.
- 6. Decide how long this concerted effort will be extended. Will the close tracking of the behavior last for three days, one week, two weeks?
- 7. Put all four major points—behavior needed to change, consequences, positive reinforcement, and length of time—in writing.
- 8. Prepare for the confrontation session by gathering all those involved. When all the adults are prepared, a spokesman should be selected who will do most of the speaking. Call the student to be present. The atmosphere in a planned confrontation should be formal, and the student should offer his obeisances when entering the assembly.
- 9. In the presence of the student, the spokesman should state the concerns

of the group and then firmly state, using eye contact and name, the group's demands to the student. For example:

"Kṛṣṇa dāsa, we are all concerned about the number of fights you are getting into each day. We will not tolerate your fighting any longer. You must stop fighting with the students in this school."

After the spokesman speaks, each of the other concerned devotees present should speak a few words in agreement.

10. The spokesman should then state the consequences that have been decided upon if the student chooses not to comply with the demands.

"Kṛṣṇa dāsa, if you choose to fight—and there will be no excuses accepted as to why you had to do it—you have chosen to immediately be removed from wherever the fight has taken place and you will be placed in your room for one hour."

11. Next, explain how the positive behavior will be reinforced.

"If you go for an entire day without fighting, tomorrow you will be given a mango lassi just after mangala-ārati."

12. Explain to the student how his behavior will be monitored and how long this intensive monitoring will continue.

"You will carry this report card around with you for one week. I will collect it every evening. Each teacher who you are with signs it at the end of his period. I will check the results at the end of the day."

- 13. Ask if the student has any questions. Make sure that he fully understands everything.
- 14. End by reiterating the concern of all the devotees present as well as their hopes that he will choose to change his behavior. The student should then offer his obeisances and leave.

Avoid Unplanned Confrontations

Some teachers, either because of anxiety or inexperience, blunder into unplanned confrontations. Such confrontations help no one: neither the child concerned, the teacher, nor the rest of the class. These unplanned confrontations have no positive value. The following points are helpful to avoid unplanned confrontations.

1. Unstable external circumstances can cause trouble. Teachers should avoid, through careful management, placing their class or themselves in a negative, external situation which will ruin class stability, cause tensions, and thus lead to confrontations.

- 2. Beware of false ego conflicts. Such conflicts may escalate quickly.
- 3. Avoid publicly denigrating a child. It is always a mistake. Even if the child does not openly express resentment, the relationship can sour and result in hostility.
- 4. Consider ignoring provocative behavior. Completely ignoring or using a delayed response can be useful.
- 5. Use aggressive nonverbal communication, physical intimidation, and physical intervention with the greatest caution. Many unfortunate physical confrontations occur when a physical intervention is mistakenly interpreted, or taken a bit too far.
- 6. Apologize. Teachers sometimes wrongly accuse, give conflicting instructions, or persist in a mistake. If a mistake is made that is escalating into a confrontation, a straightforward apology can often save the day: "I am sorry; I was mistaken." Offering an apology is not demeaning.
- 7. Physical combat with students should be completely avoided. Physically fighting with a student is unequivocally beneath the dignity of a teacher, what to speak of a Vaiṣṇava. If a confrontation is escalating to the physical, it is the teacher's duty, as the more mature party, to pocket his pride and somehow or other back off.

10

Creating an Environment for Effective Discipline

A Discipline Sūtra

Individual personality + mercy - pride = confidence + humility

All of the components in this equation are required to create a mood of discipline that brings out the student's Kṛṣṇa consciousness. A student, as a necessary part of his education, must surrender. But this is not easy for a conditioned soul. It requires humility and its opposite—the removal of pride. Removing pride without destroying a student's self-confidence becomes a delicate operation.

In this chapter I will first define the terms used in the above $s\bar{u}tra$, and then speak about principles and practices useful in performing that operation. I have already mentioned some of the points included in this chapter.

They bear repeating. They are important.

They bear repeating. They are important. Digitized by eGangotri

Definitions

mercy

A devotee is *kṛpālu*, merciful. The devotee of the Lord is merciful to everyone—the cats, dogs, trees, etc. He treats all living entities in such a way that they can ultimately get salvation from this material entanglement. (*Bhāg*. 3.25.21, purport)

pride

A desire to exhibit superiority; one is considered proud when he doesn't care about the neglect of others. (*The Nectar of Devotion*, p. 263, 239)

confidence

"My dear Lord, it may happen that the goddess of fortune becomes dissatisfied with my work, or I may even have some misunderstanding with her, but I will not mind this, because I have full confidence in You. You are always causelessly merciful to Your servants, and You consider even their menial service to be very much advanced. So I have confidence that You will accept my humble service, although it is not worthy of being recognized. My dear Lord, You are self-sufficient. You can do anything You like without the help of anyone else. So even if the goddess of fortune is not satisfied with me, I know that You will always accept my service anyway." (The Nectar of Devotion, p. 299–300)

humility

When one presents himself as ignorant, his attitude is called humility. (*The Nectar of Devotion*, p. 263) Humility means that one should not be anxious to have the satisfaction of being honored by others. (Bg. 13.8–12, purport)

Humility is Essential for Devotees

Humility is essential for a Vaisnava. Lord Caitanya therefore instructs:

tṛṇād api sunīcena taror api sahiṣṇunā amāninā mānadena kīrtanīyaḥ sadā hariḥ

One should chant the holy names of the Lord in a humble state of mind, thinking himself lower than the straw in the street, acting more tolerant than a tree, ready to offer all respects to others, while not demanding any respect for himself. In such a state of mind, one can chant the holy name of the Lord constantly.

—Śikṣāṣtaka, Verse 3

But humility is an advanced transcendental feeling wherein a devotee

feels himself unqualified and thus takes full shelter of Kṛṣṇa. Humility means feeling oneself so unqualified that one does not expect, require, or demand the respect of others.

Opposed to humility is pride, wherein one thinks himself superior. A prideful person never feels he has been adequately respected or appreci-

ated. In Kali-yuga "even a pauper is proud of his penny."

When a devotee—teacher sees the pride of his student as standing in the way of the student's advancement, he naturally attempts to remove that pride. Removing pride usually takes on the form of revealing to the student his faults.

ŚRĪLA PRABHUPĀDA: Cāṇakya Paṇḍita said, lālane bahavo doṣāḥ. If you love them unnecessarily, to make them stupid, that's not good. Lālane bahavo doṣāḥ. If you become lenient, there will be many faults. Tāḍane bahavo gunah. [They will develop] good qualities. Lālane bahavo doṣāḥ tāḍane bahavo gunāḥ/tasmāt putram ca śiṣyam ca tāḍayen na tu lālayet. Therefore sons, disciples, and students should always be strictly forced. Don't be lenient. Why should we be lenient? That is not good.

-Conversation with teachers, Dallas, July, 1975

Criticizing one's student is a necessary function of a teacher. It can even be stated that it is one of his foremost duties. But teachers should also keep in mind that this duty becomes effective and prominent only after a teacher and his student have a deep relationship, and only after both teacher and student accept each other in their respective positions.

ŚRĪLA PRABHUPĀDA: Our movement teaches that the beginning of spiritual life is to surrender. If there is no surrendering, then there is no advancement. Sarva-dharmān parityajya mām ekam śaraṇam vraja. This is the beginning. If that thing is lacking, there is no beginning even, what to speak of advancement. That is discussed already. Na sa siddhim avāpnoti na sukham na param gatiḥ. This is the beginning of spiritual life. The word is "disciple." Disciple means who accepts discipline. If there is no discipline, where is disciple? And "disciplic succession." We have used this word. Not that discipline is finished by one man, no. It will continue to go by succession. That is perfect.

-Conversations, Vol. 10, Melbourne, July 1, 1974

Students need deep affection for their teacher before scathing criticism aimed toward correction and discipline will have a positive effect on them. Therefore, as Śrīla Prabhupāda says in Bhagavad-gītā, 17.15:

154

Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literatures.

PURPORT: One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks, he can speak the truth for the instruction of his students, but such a teacher should not speak to those who are not his students if he will agitate their minds. This is penance as far as talking is concerned.

If one often heavily chastises a student before trust, surrender, and obedience have appeared within his heart—before he is "your" student—the student will not accept that the criticism is for his betterment. It may be seen as fault-finding, and it may bring only bitterness, estrangement, and feelings of failure. The student may develop a lack of confidence in himself and in his relationship with Kṛṣṇa.

We Cannot Allow Students to Fail

Of course, no students would fail if expert teachers only taught surrendered students. That would be ideal. But most teachers find themselves with many students who are either moving toward surrender, or who are at the moment unsurrendered. These students should also not fail.

Human nature dictates that those who experience failure will tend to reject the environment, subtle or gross, which surrounds that failure. Students, whether gurukula children or others, are not exceptions. If a student experiences failure and is labeled less intelligent, a rascal, a śūdra, a bad devotee, or a space-case, he will tend to reject his identity as a "failure devotee" and seek a more successful new identity outside of Kṛṣṇa consciousness. Not only will such a student tend to eventually "bloop" (when he grows up in the case of gurukula students), but his present attitude is likely to become negative and his activities aberrant.

As stated before, unless a teacher is extremely expert and already has established a deep relationship with a student, he should not insinuate, ridicule, or use sarcasm to label any student a "failure." Such so-called preaching will not have the proper effect. Rather, through gentility, example, preaching, and instruction in specific skills, teachers should attempt to cultivate a student's confidence in his ability to satisfactorily serve Kṛṣṇa. Will this cultivation of confidence conflict with a student's humility?

Paramahamsa: Although a devotee feels helpless in the hands of Kṛṣṇa, still, in order to execute his duty, he must be very strong.

Śrīla Prabhupāda: Yes.

PARAMAHAMSA: How does he reconcile those two?

ŚRĪLA PRABHUPĀDA: He must work for Kṛṣṇa. He is not doing anything for himself. He's doing for Kṛṣṇa. For Kṛṣṇa's sake, one can take any kind of risk. Just like the *karmīs*, they take any kind of risk for earning some money. Similarly, *bhakta* also will take any kind of risk to satisfy Kṛṣṇa. *Guru-kṛṣṇa. Yasya prasādād bhagavat-prasādo*.

-Conversations, Paris, Vol. 10, June 13, 1974

* * *

A devotee's confidence is not false, but real. He is confident that Kṛṣṇa will maintain his ability and give him protection. But the confidence of a materialist is his very illusion. Confidence in his physical power, in his bank balance, in his long life, in his abilities, and in his family members—all are doomed before the power of the external energy.

ŚRĪLA PRABHUPĀDA: Because we believe in Kṛṣṇa. Kṛṣṇa says that if you do this you get this result. Therefore I must have confidence. Just like Kṛṣṇa says that simply by understanding Him—what He is, how He comes, how He walks—one immediately gets passport to enter into the spiritual kingdom. So we must have confidence that I'm working in Kṛṣṇa consciousness, I must go back to Godhead, back to Him. This is confidence.

-Conversations, Vol. 1, San Francisco, March 9, 1968

* * :

Teachers should become determined and resourceful in helping each of their students be successful, at least in some aspect of Kṛṣṇa consciousness. They should be determined to not allow anyone to fail as a devotee. Since prevention is better than cure, teachers should take the time to plan how each student under his care can succeed in Kṛṣṇa's service.

Hints for creating a successful environment

respectfulness

Respect your students. I once asked Śrīla Prabhupāda how to act towards a sannyāsī no longer within the movement. His reply: "You should treat him with respect. A Vaiṣṇava treats everyone with respect. Even an ant." Keep in mind the rareness of every soul whom Kṛṣṇa sends for training.

Practical hint: When dealing with students, observe etiquette. Be polite, gentle, and mild. Avoid harshness.

conviction

Become convinced. This will add compassion to your dealings and potency to your preaching.

Bob: I met a fellow today who came in the afternoon. Well, his reason for coming he said—you may find humorous—was he heard the hippies were in Māyāpura.

ŚRĪLA PRABHUPĀDA: He's Indian?

BoB: Indian, lives nearby. He speaks English fairly well. When he was young, he said he worshipped Kālī every day very vigorously, but then the floods came and the people saw hardship. But now he has no religion, and he says he finds his happiness in trying to develop love among people. And I couldn't think of what to say to him to add religion to his life, to add God to his life.

ŚRĪLA PRABHUPĀDA: Hm. You do not try to convince him at the present moment. You try to be convinced yourself.

Bob: [Laughs.] Yes, yes. I did. I asked him to see the devotees, but then on the way out as he was leaving down the road I met him again and talked, "Come back," but . . . Oh, I see.

Śrìla Praвнupāda: You first of all be convinced and then try to convince others.
—Conversations, Vol. 3, Māyāpura, February 27, 1972

* * *

Practical hint: Take the development of your own Kṛṣṇa consciousness seriously. Carefully follow all the rules and regulations and regularly study Śrīla Prabhupāda's books.

affection

Act with affection. Become a true "well-wisher" of your students. A teacher's position, if he is taking it properly, naturally evokes parental affection for his students. Śrīla Prabhupāda-līlāmṛta describes Gour Mohan De's mood when reprimanding his son:

Even when obliged to correct him, Gour Mohan De would first apologize: "You are my son, so now I must correct you. It is my duty. Even Caitanya Mahāprabhu's father would chastise Him, so don't mind."

—Śrīla Prabhupāda-līlāmṛta, Vol. 1, p. 6

We are not recommending that teachers apologize before they reprimand, but we are recommending that teachers become the affectionate well-wishers of their students.

Practical hint: Develop and regularly express affection to your students as recommended by Śrīla Rūpa Gosvami.

dadāti pratigṛhnāti guhyam ākhyāti pṛcchati bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti-lakṣaṇam

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting *prasāda* and offering *prasāda* are the six symptoms of love shared by one devotee and another.

-The Nectar of Instruction, Verse 4

Remember distributing *prasādam* is especially effective. Śrīla Prabhupāda termed it "our secret weapon."

be realistic

Expecting realistic results from your students will help keep you from viewing them negatively. Don't expect all of them to be preachers, brāhmaṇas, scholars, and ācāryas. Seek out and build upon each child's strengths and abilities. Kṛṣṇa—sūrya-sama māyā haya andhakāra. As darkness is removed through light, one's faults are similarly minimized by the light of doing something well in Kṛṣṇa's service. Help each child develop his own area of expertise. The expert teacher not only notes, appreciates, and encourages the strong points that each child possesses, but engages the child so the child's strong points play a central role in his activities. Remember the principle of varṇāśrama; if possible, engage students so they can succeed according to their inclination. Therefore, keep academics in the proper perspective.

Śrīla Prabhupāda: Not everybody. Why you are misunderstanding? Varṇāśrama, not everybody brāhmaṇa.

HARI ŚAURI: No, but in our society practically everyone is being raised to that platform. So then one might ask what is . . .

ŚRĪLA PRABHUPĀDA: Everybody is being raised, but they are falling down.

Hari Śauri: So, then we should make it more difficult to get brahminical initiation. After four or five years.

Śrīla Prabhupāda: Not necessary. You remain as a kṣatriya.

HARI ŚAURI: No need for even any brāhmaṇa initiation unless one is . . .

Śrīla Ркавнирада: No, brāhmaṇa must be there. Why do you say, generalize?

HARI ŚAURI: Unless one is particularly inclined.

ŚRĪLA PRABHUPĀDA: Yes. Not that a śūdra man must by force become a brāhmaṇa. You cannot improve. That is not possible. But, even if he remains a śūdra and does accordingly, he will get the same positionas devotee. Sva-karmaṇā tam abhyarcya

siddhim. He will get the perfection. At the present moment the idea is that if one remains a śūdra, then he cannot get perfection. No. Even a śūdra can get perfection provided he does the work of a śūdra perfectly.

HARI ŚAURI: For Kṛṣṇa.

Śrīla Prabhupāda: Therefore, why a śūdra artificially should be a brāhmaṇa? Let him remain a śūdra, and if he follows strictly the rules and regulation of śūdra he will also be as good as a brāhmaṇa. The same example: just like my head is as important as my leg. It is not that because it is my leg, it is less important than my head. And if you ask the head, "Do the work of a leg," it is impossible. And if you ask the leg to work as a brain, that is impossible. Let it remain brain, let it remain leg and do your duty and become perfect.

—Conversation with disciples, Māyāpura, February 14, 1977

Practical hint: Make sure the activities and subject matters that you teach are appropriate for the circumstances, age, and ability of your students.

positive atmosphere

Praise can be useful to keep the general relationship between teacher and student positive. Especially before a relationship has deepened, reprimanding is most effective when surrounded by sincere appreciation and encouragement.

July 15, 1968

Dear Śyāmasundara,

Please accept my blessings. I must say that the Ratha-yātrā festival was so successful by your diligent labor only. If you would not have constructed such a nice ratha [car] in such a short time, it would not have been possible to perform the grand festival. By Kṛṣṇa's Grace, you have got the talent of carpentermanship, and you have fully utilized your energy in the service of Kṛṣṇa. You have carved so many Jagannātha Mūrtis, and the car also, so Kṛṣṇa must have been very much satisfied with your service.

November 20, 1968

Dear Joy Fulcher,

Please accept my blessings. I beg to acknowledge receipt of your nice letter with some poems, as well as a nice picture of Rādhā and Kṛṣṇa, by separate mail. Unfortunately, in transit the glass broke into pieces, but still I have kept your picture in my working room, and everyone praises your artistic sense.

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November 23, 1968

Dear Hayagrīva,

Please accept my blessings. I am very much pleased by your renewed and serious efforts to help me in my service to my Guru Mahārāja. Please continue in this attitude and Kṛṣṇa will save you, you need have no doubt.

Regarding your question as to obtain a house or a storefront for holding $k\bar{\imath}rtanas$, I think that you may use your own good discretion as to which will be most effective in popularizing Kṛṣṇa consciousness in Ohio.

* * *

Practical hint: When you praise, make sure your words express genuine appreciation or confidence in the student. Don't bluff—appreciate. In criticism, "Hate the sin, not the sinner." Criticize the fault, not the student.

accessibility

Be available. For a teacher to be effective in teaching his students, he must take the time to train them. Śrīla Prabhupāda desired to personally train his disciples. In Melbourne, Australia, during 1974, Śrīla Prabhupāda told me, "I wish I could train all my disciples personally. But what can I do?" And on another occasion in Melbourne, as Śrīla Prabhupāda entered a room packed with devotees, one devotee said, "Śrīla Prabhupāda, I think the devotees are eager to have more of your association." Śrīla Prabhupāda's reply was, "And I am also eager for that too." But what could be done? Kṛṣṇa gave Śrīla Prabhupāda the responsibility for establishing, training, and managing a world-wide society. Most teachers' service is much simpler. Limit your responsibilities so you are available when your students need your counsel and shelter.

Practical hint: Keep your door open. Be available when students wish to see you. Avoid viewing such students as intruders who are to be dealt with as quickly as possible so you can get back to work. Associating with the students is one of a teacher's main services. Learn to become a good listener. (We will discuss this at length in chapter 23, "Listening to Students.")

trustworthiness

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ tatra śrir vijayo bhūtir dhruvā nītir matir mama

Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion. That is my opinion.

Morality, although a sub-religious principle, is essential for those wishing to be worthy of trust. The battle of Kurukṣetra was fought to reestablish a moral monarch. Śrīla Prabhupāda writes in the purport to Bhagavad-gītā 18.78 that the battle was "to decide who would rule the world, and Sañjaya predicted that the power would be transferred [from Duryodhana] to Yudhiṣṭhira. It was also predicted here that Yudhiṣṭhira, after gaining victory in this battle, would flourish more and more because not only was he righteous and pious but he was also a strict moralist. He never spoke a lie during his life."

Because of the importance of morality, Kṛṣṇa labels moral qualities such as truthfulness, simplicity, gentility, forgiveness, steady determination, modesty, and freedom from envy and the passion for honor—the very qualities that engender trust within another—as daivī sampat (divine qualities). Those who possess āsurī sampaṭ are described as follows: "Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them."

For good reason, then, we tend to trust one who is honest and reliable. Conversely, we don't trust a person who bluffs, lies, or fails to keep promises. Keep in mind that it takes only a few instances of āsurī sampaṭ behavior to create mistrust. Most people correctly believe that one who has lied or has otherwise proved to be unreliable in the past will tend to repeat such behavior in the future.

The need for teachers to protect their trustworthiness is extremely important. Young children tend to take things literally and to see things in a polarized, either/or fashion. They have difficulty making fine distinctions and taking into account extenuating circumstances. Thus, they will take a teacher's threats and promises literally, even though they may contain exaggerations or figures of speech. Promises or threats that are not followed through are seen as lies or at least as evidence that the teacher does not mean what he says. Once children begin to perceive their teacher this way, they will not believe threats or promises until they see them come true.

Practical hints: Problems can be prevented if a teacher carefully monitors what he says to his class. Nothing should be promised or threatened that the teacher does not have every intention of carrying out. When unshould be fully explained to the class so that the teacher's credibility is maintained. Following the nine principles below should help teachers maintain their trustworthiness:

- 1. Be attached to Kṛṣṇa.
- 2. Act in a mild and gentle way.
- 3. Be equal to all your students.
- 4. Do not lie to your students.
- 5. Do not bluff your students.
- 6. Be inscrutable about keeping your word.
- 7. Be compassionate.
- 8. Be respectful.
- 9. Maintain confidentiality when counseling.

Although training a student to become Kṛṣṇa conscious and to develop fine character is intricately woven with the student's own janma and karma, a teacher can help by acting out of genuine concern for his students' welfare, by supporting his actions with the words of śāstra and logic, and by personally setting a good example.

detachment

Be detached. Ultimately, a soul's Kṛṣṇa consciousness is an expression of his free will. Purity, respect, compassion, conviction, and any other glorious qualities a teacher may have will only be effective if the student is —or becomes—sincere. Śrīla Prabhupāda often compared the pure devotee's mercy to the shining rays of the sun. They are freely available for everyone. "But if you lock yourself in your room, what can the sun do?" Parents and teachers are like both banks of a river. The banks help determine the course of the river's waters, but ultimately both must allow the water to flow on.

Śĸīla Prabhupāda: No, No, first of all you answer me. If I say, "Give me a glass of water," and you say, "It is not to Swamiji."

GUEST: . . . what the Christ says, Mohammed says, everyone says, that . . .

Śĸīla Prabhupāda: Let them surrender to Christ. But why don't you surrender to Krsna?

GUEST: No, that is true, but . . .

Śrīla Prabhupāda: That is true, but you do not know how.

GUEST: Even your way of thinking and your purpose is that Lord Kṛṣṇa should be Lord of the whole universe, so . . .

Śrīla Prabhupāda: Yes, Lord Kṛṣṇa is Lord of the universe.

GUEST: Universe?

Śrīla Prabhupāda: Yes.

GUEST: So that is what you want to talk to me.

Śrīla Prabhupāda: Yes.

GUEST: In that case, you will have to satisfy everybody.

Śrīla Prabhupāda: I am satisfying everybody. I am preaching that. I am preaching in Europe. Christians, Mohammedans, Jews, they are surrendering to Kṛṣṇa. So I am doing my duty.

GUEST: If I would be permitted, I would very humbly submit that . . .

Śrīla Prabhupāda: You may not. You have got to surrender. You may bring some argument, but where I am preaching, they are surrendering.

GUEST: You are doing a very wonderful work, there is no doubt about it, but the thing is that . . .

Śrīla Prabhupāda: But you do not like that wonderful work. My point is that our society is clearly giving you the indication that we are preaching Kṛṣṇa consciousness.

GUEST: Every society has taken . . .

Śrīla Prabhupāda: So that's all right. If you like this Kṛṣṇa philosophy, you are welcome. Otherwise you leave.

-Conversations, Vol. 2, Allabhabad, January 18, 1971

* * *

Practical hint: Dutifully teach, yet be detached. Carefully study Bhagavad-gītā and learn the art of acting dutifully, with devotion—detached from both success and failure.

Part Two

Learning Theory

11

How We Obtain Knowledge

The following verses from $\acute{S}r\bar{\imath}mad$ - $Bh\bar{a}gavatam$, Third Canto, chapter 26, explain some of the workings of the senses, mind, and intelligence.

From the false ego of goodness, another transformation takes place. From this evolves the mind, whose thoughts and reflections give rise to desire.

Purport: The symptoms of the mind are determination and rejection, which are due to different types of desires. We desire that which is favorable to our sense gratification, and we reject that which is not favorable. It is stated that he whose mind is not fixed in Kṛṣṇa consciousness must hover between acceptance and rejection. However advanced a man is in academic qualifications, as long as he is not fixed in Kṛṣṇa consciousness he will simply accept and reject and will never be able to fix his mind on a particular subject matter.

-Bhāg. 3.26.27

The mind of the living entity is known by the name of Lord Aniruddha, the supreme ruler of the senses. He possesses a bluish-black form resembling a lotus flower growing in the autumn. He is found slowly by the *yogīs*.

Purport: By meditating on Aniruddha one can become free from the agitation of acceptance and rejection. When one's mind is fixed upon Aniruddha, one gradually becomes God-realized; he approaches the pure status of Kṛṣṇa consciousness, which is the ultimate goal of yoga.

-Bhāg. 3.26.28

By transformation of the false ego in passion, intelligence takes birth, O virtuous lady. The functions of intelligence are to help in ascertaining the nature of objects when they come into view, and to help the senses.

Purport: Intelligence is the discriminating power to understand an object, and it helps the senses make choices. Therefore intelligence is supposed to be the master of the senses. The perfection of intelligence is attained when one becomes fixed in activities of Kṛṣṇa consciousness. By proper use of intelligence one's consciousness is expanded, and the ultimate expansion of consciousness is Kṛṣṇa consciousness.

—Bhāg. 3.26.29

Doubt, misapprehension, correct apprehension, memory, and sleep, as determined by their different functions, are said to be the distinct characteristics of intelligence.

Purport: Doubt is one of the important functions of the intelligence; blind acceptance of something does not give evidence of intelligence. Therefore the word samśaya is very important; in order to cultivate intelligence, one should be doubtful in the beginning. But doubting is not very favorable when information is received from the proper source. In Bhagavad-gītā the Lord says that doubting the words of the authority is the cause of destruction. As described in the Patañjali yoga system, pramāṇa-viparyaya-vikalpa-nidra-smṛtyaḥ. By intelligence only one can understand things as they are. By intelligence only can one understand whether or not he is the body. The study to determine whether one's identity is spiritual or material begins in doubt. When one is able to analyze his actual position, the false identification with the body is detected. This is viparyāsa. When false identification is detected, then real identification can be understood.

-Bhāg. 3.26.30

Egoism in the mode of passion produces two kinds of senses—the senses for acquiring knowledge and the senses of action. The senses of action depend on the vital energy, and the senses for acquiring knowledge depend on intelligence.

PURPORT: The desire to accept something and reject something is a very important factor of the mind. Since mind is a product of the mode of goodness, if it is fixed upon the Lord of the mind, Aniruddha, then the mind can be changed to Kṛṣṇa consciousness. As soon as the desire is transferred to lording over the material nature, it becomes contaminated by matter. Desire has to be purified. As far as intelligence is concerned, it is clearly stated here that it is a product of egoism in

passion. By practice one comes to the point of the mode of goodness, and by surrendering and by fixing the mind upon the Supreme Personality of Godhead, one becomes a very great personality, or *mahātmā*.

-Bhāg. 3.26.31

* * *

The senses, mind, and intelligence all jointly function in the acquisition and use of knowledge. The combination works miraculously. For example, answer the following simple question before reading further: What was the name of Pāṇḍavas' capital city?

We probably remembered the name "Hastināpura." How did we remember it? That specific name wasn't in our consciousness before we began reading this page. Upon reading the question, however, it was sud-

denly there. What made it "appear" when we needed it?

The information was in our memory, which is a function of our intelligence. But we weren't conscious of "Hastināpura" until the question was asked. After reading the question, we somehow searched for and retrieved the information.

In Śrī Caitanya Śikṣāmṛta, chapter 5, Śrīla Bhaktivinoda Ṭhākura discusses the system of processing and retrieving information by the mind and intelligence. For clarification, I have divided Bhaktivinoda Ṭhākura's explanation into sections and have added titles.

Functions of the senses

Knowledge derived from the senses is possible for all *jīvas* having senses. The knowledge of the feelings of the external world is carried by the senses through the nerves to the brain.

Functions of the mind

These feelings are carried from the external world by the first faculty of the mind which is like an inner sense. By the second faculty of the mind these feelings are kept in memory. By the third faculty these are united and separated, resulting in imagination and contemplation. The fourth faculty determines the quality of these feelings and minimizes their number and again divides and increases their number.

Functions of the intelligence

By the fifth faculty a common meaning is obtained from these assorted feelings. This is called reasoning. By means of reasoning, what work is to be done and what work is not to be done is determined. By reasoning, all mental, organic, and inorganic sciences have been discovered.

I will now present the same information in a form more suitable for this chapter's discussion.

Functions of the senses

Information is first gathered through our knowledge-acquiring senses—our seeing, hearing, touching, tasting, and smelling.

Example: Our eyes pick up the retinal image of a peacock. The eyes themselves only "see"; they do not analyze or name the sensual stimulation.

Functions of the mind

After we receive information through the knowledge-acquiring senses, the information is carried by the mind (first faculty of the mind) and then placed temporarily in one's memory (second faculty of the mind).

Srīla Prabhupāda: That experience is going on continually so long we are materially attached. Because in the material world we are constantly changing our body. Your experience in childhood is different from the experience at this time. So as we are changing our body, we are getting different experiences, and all those experiences are photographed within the mind. And they sometimes come out and make an intermixture, and we see dreams and so many contradictory things.

-Conversations, Vol. 10, Germany, June 19, 1974

In the "second faculty" memory, the information reacts in a simple way with the information already in one's memory (third faculty of the mind). Then, through the mind accepting and rejecting according to its desires, the information is lessened by combining it to known concepts and increased by dividing it into its constituent conceptual parts (fourth faculty of the mind).

Example: The mind first carries the "peacock" stimulation (the stimulation has not yet been labeled a peacock) and then holds it ready for analysis (first and second faculties of the mind). As the "peacock" stimulation is "digested," other images, connected feelings, and similar occurrences (third faculty of the mind)—such as images of other birds, other peacocks, and other places where one has seen peacocks previously—appear in the mind and are accepted or rejected, Public Domain. Digitized by eGangotri

At this point, the "peacock" stimulation is joined to one's concept of a

peacock, and thus the many stimulations combine and their number is lessened. The stimulations are also divided into component stimulations and joined to other concepts, such as bird, wings, blue, eyes, strut, snakes, Kṛṣṇa, beautiful, amazing, feathers, flying, Vṛndāvana, Raman Reti, etc. Thus, they also increase in number (fourth faculty).

Functions of the intelligence

After the information has undergone this preliminary, conceptual analysis, it is again analyzed for meaning and stored in a deeper form within the memory for practical and theoretical reasoning (fifth faculty of the mind).

Example: The intelligence begins to reason and thus make practical or theoretical use of the occurrence of the peacock: "I wonder if it will fly away if I come close?" "Will he peck at me?" "Maybe there are some nice peacock feathers around." "Peacocks can kill cobras." "How could this peacock have been produced by chance?" "I can't photograph him! The sun's beaming directly into my camera lens."

* * *

Knowledge of learning theory can help teachers organize their teaching so their students will learn efficiently. It can also give insights as to where learning difficulties occur. For example, let us now use the above model of learning to understand an occurrence with which all teachers are familiar. For the purposes of this discussion, we will refer to the three stages of the above learning model as follows:

- 1. the stage of the senses,
- the stage of the mind, and
- 3. the stage of the intelligence.

(This is also consistent with the analysis given in the $\acute{S}r\bar{\imath}mad-Bh\bar{a}gavatam$.)

Here is a typical example: In the classroom, a teacher is lecturing on the thirteenth verse of the *Bhagavad-gītā's* second chapter. After explaining that "dehino 'smin yathā dehe" means "the embodied soul within his body," the teacher asks a student the meaning of the Sanskrit words. He receives as a reply only a blank stare. He then asks a second student, a third, and finally a fourth. More blank stares. He begins to feel frustrated and doesn't know where he has gone wrong. He has taught, but his students haven't remembered anything. Why The two most common reasons why students don't remember what they hear are:

- 1. Wandering minds. When a student's mind wanders, even though he may superficially hear his teacher's words, he does not properly analyze them in his mind. The words represent concepts, but these concepts cannot be stored in the intelligence without analysis.
- 2. Lack of prerequisite knowledge. In our "dehino 'smin" example, a student may not have properly understood the concept of the soul, the body, or of the soul within the body. Not being able to place the information properly in his intelligence, he will not be able to recall the information when asked by the teacher.

In both cases the new information was not processed properly in the mind. Therefore, it was never transferred effectively to the memory function of the intelligence. Since one can only remember what one has learned, the information cannot be remembered.

Practical Applications of Learning Theory

Regulate intake of information through the senses

Information usually comes to us as visual or auditory stimulation. The eye or the ear transmits the light or sound to the mind for interpretation and processing. At the sensual eye/ear level, the information can be stored only for an extremely short time. (Seeing a bright light and then closing one's eyes demonstrates retinal storage.) For a short time information is clearly available from the senses after the stimulus's source has gone.

It appears that for both visual and auditory input, information remains active in the sensory memory for a few seconds after it has been received. Loss of both (visual and auditory input, information remains

received. Loss of both (visual and sound) can be caused by:

- a. decay with time
- b. masking by the addition of further stimuli (more images and sounds)

Children, therefore, especially before the age of eleven, need information presented more slowly so it can be processed efficiently.

The mind needs time to analyze information

Information coming through our senses is transmitted to the mind where it is analyzed and made ready for storage in the intelligence. Information received in the mind (as with information received by the senses) is volatile and easily displaced by the input of further material. In other words, while a student is analyzing one sentence, the next sentence he hears may displace it.

Analysis within the mind may take several seconds. While the analysis is going on, information is extremely vulnerable to loss. When lecturers speak too fast, hearers cannot mentally pause and reflect upon the speaker's words. Or if they do pause, new information floods past. Either way, the hearers lose information and their attention wanes. It is important that students be given sufficient time to process what they are hearing as they are hearing it. This is especially important when the hearer is listening to a language or an accent that he is not accustomed to, for his mind will need more time to process sound into meaning.

Difficulties in remembrance are often retrieval problems

Information that has already been analyzed by the mind is stored for further use in the intelligence. We are not conscious of most of the information that exists within our intelligence, although we have ready access to its contents when we need it.

For instance, let us try to think of something that we are probably not conscious of at the present moment, like "the morning program." As soon as we think "morning program," information about it is easily retrieved. Immediately details about Deities, tulasī, japa, Bhāgavatam classes, perhaps a picture of a vyāsāsana, and probably some memories of flowers, children, kīrtanas, maṅgala-āratis, or prayers come into conscious thought. These memories may extend over several years, and in fact may connect experiences of morning programs on quite separate occasions in different places. These all have been stored together in our memory under "morning program."

Several points emerge here. First, the intelligence has a large capacity. The more we think about the morning program, the more we discover that within our intelligence we have a huge amount of information stored away.

Secondly, the information in the intelligence is organized, and we find that details about all our morning program experiences somehow appear via the general term "morning program." Or in the words of Śrīla Bhaktivinoda Ṭhākura, "The fourth faculty determines the quality of these feelings [interprets the sensual experience] and minimizes their number and again divides and increases their number. By the fifth faculty a common meaning is obtained from these assorted feelings. This is called reasoning."

Thus students who cannot remember "anything" are often not lacking in intellectual capacity. They may have either inefficiently analyzed the information (problem with analysis), or are unable to retrieve it (problem of retrieval) due to the improper storage of information within their intelligence. For retrieval of information to be efficient, effective analysis and placement must have already taken place. This indicates the importance of effective teaching as an aid to both effective remembering and recall.

12

Improving Memory in the Age of Forgetfulness

Kali-yuga—The Iron Age of Forgetfulness

The Śrīmad-Bhāgavatam predicts that in Kali-yuga man will be forgetful. His forgetfulness begins when he forgets his relationship with Kṛṣṇa, and then expands due to his unlimited, unscriptural, selfish, and sinful activities. These further disturb his mind and disrupt his intelligence. The decline of memory in Kali-yuga is so rapid that scholars cannot even fathom the memory-enhancing techniques used in Western monasteries less than five hundred years ago. And this is just the beginning of Kali's reign! Gradually, as Kali-yuga progresses, and as men become bereft of pure milk, good water and air; as regulation of human life diminishes; and as illicit sex life is increased to an animalistic level, the memory of man will be finished.

The Importance of Memory

Recalling what we have learned can mean the difference between life and death. Karna was killed by Arjuna because he could not remember the *mantras* needed for his own protection. And what we remember at the time of death determines our next body. yam yam vāpi smaram bhāvam tyajaty ante kalevaram tam tam evaiti kaunteya sadā tad-bhāva-bhāvitah

Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.

—Bg. 8.6

Ultimately, our remembrance or forgetfulness is dependent on Kṛṣṇa: mattaḥ smṛtir jñānam apohanam ca.

One man can remember small things for many years and another man forgets—he hears and he immediately forgets. Why these differences of mental condition? It is due to Kṛṣṇa. Kṛṣṇa helps one to memorize or forget. Mattah smṛtir jñānam apohanam ca. Just like in school, some student has got very sharp memory; once heard from the teacher he never forgets it. These different stages are due to different modes of material nature.

-Lecture, Dallas, 1975

But our memory does have principles and mechanisms by which it works. By understanding these mechanisms teachers are better equipped to help students retain what they learn—both in Kṛṣṇa consciousness and in the field of academics.

Principle One: Celibacy—The Prime Factor

In Vedic times, education was practically synonymous with celibacy. Celibacy enhances a student's memory and allows him to remember the proper use of his human life. Therefore, the cultivation of celibacy must be considered the prime rule in the cultivation of mernory.

Children should be taught. While living at gurukula they should be very nicely trained up. Children have no sense of what is prestige. You can train them in any way. If you train them to work as a servant, they will work. So in the gurukula they should be trained up how to control the senses. Brahmacārī. Strictly. Brahmacārī means celibate. Brahma carati. Ordinary brain or brain with cow-dung cannot understand spiritual science. Therefore the brahmacārī should be trained up how to control the senses. Then they will be able to understand. Once heard from the spiritual master or teacher he never forgets. Formerly there were no written books. Śruti. Simply by hearing, a brahmacārī would be educated. There was no need for books. Therefore the Vedic literature is known as śruti. Memorizing power will

increase if one observes strictly the life of celibacy. Therefore, a $brahmac\bar{a}r\bar{i}$ is taught strictly. The $brahmac\bar{a}r\bar{i}$ is supposed to remain in gurukula up to the twenty-fifth year, then he's trained up.

-Lecture, Dallas, 1975

In the purport to Śrīmad-Bhāgavatam 6.1.14, Śrīla Prabhupāda explains the practice of brahmacarya as follows:

Brahmacarya, the life of celibacy, has eight aspects: one should not think of women, speak about sex life, dally with women, look lustfully at women, talk intimately with women, or decide to engage in sexual intercourse, nor should one endeavor for sex life or engage in sex life. One should not even think of women or look at them. This is called first-class brahmacarya.

Principle Two: Present Materials in a Way that Helps Retention

As much as possible, teachers should present materials in a way that maximizes their students' retention and recall. Here are six factors that can influence the degree to which a student recalls his lessons (they will be further expanded in the following pages):

- 1. Recall codes. Recall codes are pieces of information provided by the teacher to aid retrieval of specific information from the student's memory. Build into your teaching recall "sūtras" that will help students pull out the information when they need it.
- 2. *Relevance*. Teaching the relevance of the materials being taught can enhance a student's ability to remember.
- 3. *Review*. For most people, recall of information decreases with time. A teacher should periodically review the information he wants his students to remember.
- 4. Repetition and practice. Constant repetition—even rotely—of information, mantras, sūtras, and ślokas will embed the information in one's memory. Śrīla Prabhupāda once said, "Memory is a cultivation." Regardless of one's memory capacity, one's ability to remember can be cultivated and improved.
- 5. Learning activities. Activities directed towards practical use of the memorized information that help the student accommodate information in his intelligence.
- 6. Storage, order, and the structure of memory. Poor memory may be caused CC-0. In Public Domain. Digitized by eGangotri

by inefficient organization of newly-learned materials within the mind. Teachers can help by presenting materials in an organized way.

Recall codes and clues

We may have learned some information and captured it within our memory, but we may not be able to retrieve it. We often experience this as the "it's on the tip of my tongue" sensation. We may have forgotten a *Bhagavadgītā* verse, the name of a friend, the title of a book, or the name of a road, although we know it. If someone offers us a clue, like the first word of the verse, we remember. Without a clue, it is lost. With more complex information, recall can be helped by the presentation of some facts from the same context. We have termed all these clues "recall codes."

SVARŪPA DĀMODAR: The literal meaning of sūtra . . .

ŚRĪLA PRABHUPĀDA: Yes?

SVARŪPA DĀMODAR: . . . is a condensed statement?

ŚRĪLA PRABHUPĀDA: Yes. Synopsis. Just like in business there are codes, Bentley's codes. So to minimize the expenditure of telegraph, you give one word. From the other side, they will understand. There is code book. This code means that "Received your letter. The quotation is supplied, that, that . . ." so many things, one code. You know that? Business codes. There are some stock words. The stock word is simply two, one word, the whole stock word comes. Sūtra means that. Just like you are missing something and as soon as you get one little code, you immediately remember. "Yes, yes everything is there." That is called code, sūtra. Sūtra means thread.

SVARŪPA DĀMODAR: Thread?

ŚRĪLA PRABHUPĀDA: Thread. Thread sometimes is missing. In some stock of thread, you are missing where it begins. So you have to find out. As soon as you find out, the whole thread is open. Hare Kṛṣṇa Hare Kṛṣṇa . . .

-Conversations, Vol. 4, Los Angeles, April 29, 1973

* * *

Both common sense and experience show that retrieval of information from one's memory can be aided by codes. In practice, the clues we have available vary from almost none—as in the memorization of words from an unfamiliar language or the memorization of strings of nonsense syllables (such as zilf, ortch, toft, and ril)—to many, as in the memorization of words in the form of a śloka that rhymes.

Exam items also vary according to the degree of clues that they provide.

Consider, for instance, an essay question like, "Discuss the living entity's position in the material world." Here the writer is given no more than a general clue on the area he is being requested to analyze. In contrast, questions can be much more explicit, and they will provide a student with more aids for retrieval. Almost all clues will be available when a student answers a multiple-choice test since he must only recognize the correct answer.

Recognition is easier than recall because it offers more clues. In recognition, the student is prompted by many clues; he has only to decide whether he recognizes the item. In recall, he has to depend more on how efficiently he has organized the information within his memory. What is measured by a test, therefore, depends on the type of questions asked. For instance, a multiple-choice test will test whether the student is able to recognize information, not whether the student can retrieve it from memory.

A simple way that a teacher can use recall clues to aid a student's remembrance is by building a mnemonic structure into the information. For example, some say that there is an inauspicious time ($Rahu\ k\bar{a}la$) to begin material activities for each of the days of the week. These times can be remembered by memorizing the following sentence: M(other) S(aw) F(ather) W(ear) Th(e) Tu(rban).

M	Monday	7:30 a.m. — 9:00 a.m.
S	Saturday	9:00 a.m. — 10:00 a.m.
F	Friday	10:00 a.m. — 11:30 a.m.
W	Wednesday	11:30 a.m. — 1:00 p.m.
Th	Thursday	1:00 p.m. — 2:30 p.m.
Tu	Tuesday	2:30 p.m. — 4:00 p.m.
	Sunday	4:00 p.m. — 5:30 p.m.

Teachers can also build an association between one fact and another. This will allow a student to remember the second upon remembering the first. This is called a *serial clue*. It is strings of serial clues that make stories easier to remember than facts.

Relevant learning

Both youngsters and oldsters remember that which they consider important. A teacher should take the time to explain the subject matter's relevance. Life is short, as Śrīla Prabhupāda often emphasized, so we should make the best use of each flickering moment by not teaching anything irrelevant.

Review

Since information is naturally forgotten over time, a teacher is faced with the practical problem of training students to maintain the material already within their memories. Practice for retention is called review (sometimes called revision). A second form of review is called retest. Retest and review have different functions.

Review involves presenting the subject matter again, or a condensed version of it, in order to replace in memory any details that were forgotten. Retest is when a student is required to recall the subject matter in order to retain its availability in his memory. Obviously, a retest will only maintain in memory what is still there and is of little use when much has already been forgotten. But there is evidence that retest is better than review at maintaining material in memory. The choice of review method will therefore depend on how much has been forgotten.

In practice, review usually occurs in conjunction with further learning. Typically, material that was learned on a previous occasion is reconsidered, then new information is added. In other words, most learn-

ing is cumulative.

For example, one needs to accept the basic philosophical conclusion of the first half of Bhagavad-gītā chapter 2 (that we are not our bodies but are spirit souls) before one can meaningfully accept the later instructions regarding transmigration of the spirit soul. One studying a specific period of history will have to refer to facts from previous periods to make sense of the period currently under study.

Since new learning requires the remembering of related information, review occurs incidentally whenever additional materials about the same topic are studied. These additional materials should be taught close enough in time to the original learning so that little is forgotten. Otherwise, a formal

review will be needed.

The form of the new material also affects the retention of what was previously learned. When the form and content of the new material is very similar to the previous material, the recall of the first learned material will probably be lessened. Teachers should incorporate variety into their new materials to avoid repetitive similarity.

Repetition and practice

repetition

In the verse beginning "aham eva," the word "aham" is expressed three times. In the beginning there are the words "aham eva." In the second line there are the words "paścād aham." At the end are the words "soʻsmy aham." This "aham" indicates the Supreme Person. By the repetition of "aham," the transcendental personality

179

who is complete with six opulences is confirmed. Impersonalists do not accept the personal feature of the Supreme Personality of Godhead. The Personality of Godhead is stressed in this verse in order to impress upon them the necessity of accepting Him. Therefore the word "aham" is mentioned three times. To stress something important, one repeats it three times.

-Cc. Madhya, 25.114-115

Repetition fixes information in our intelligence:

Purport: The Supreme Soul is infinite, and the atomic soul is infinitesimal. Therefore, the infinitesimal soul, being unchangeable, can never become equal to the infinite soul, or the Supreme Personality of Godhead. This concept is repeated in the Vedas in different ways just to confirm the stability of the conception of the soul. Repetition of something is necessary in order that we understand the matter thoroughly, without error.

—Bg. 2.25

Information and concepts repeated—and thus thoroughly considered are remembered.

practice

In Australia during 1974, Śrīla Prabhupāda was sitting in his room with some disciples. By Kṛṣṇa's grace, I was present. Śrīla Prabhupāda began speaking of the glories of celibacy. "If one remains celibate from the ages of sixteen to twenty-one, one's brain becomes so fertile for spiritual realization." Śrīla Prabhupāda stretched the word "so" till it sounded like "sooooo." And when he spoke the word "fertile," his eyes opened wide and moved slowly from one devotee to another. The heads of the devotees drooped. Everyone fidgeted in remorse remembering their own crippling, improper actions during those formative years. A long pause followed. "But," Śrīla Prabhupāda continued, "if you chant Hare Kṛṣṇa, everything will be all right anyway."

Although many devotees are victims of Kali's improprieties, by chanting Hare Kṛṣṇa everything will improve, including our memories. Some individuals are blessed with remarkable memories and others seem doomed to forget everything. But one's memory, regardless of his current limitations, can be improved through practice. Practice and chanting Hare Kṛṣṇa. Students of śāstric verses generally note how much easier memorization becomes through practice. Although we each may have our natural mnemonic techniques, whatever abilities we do possess can be strength-

ened through the exercise of our memory.

Many books recommend memory-enhancing methods. Some of these techniques can be dovetailed into a Kṛṣṇa conscious teacher's repertoire.

Here are two typical ones:

Connect that which you wish to remember with something extraordinary. (But be careful. Extraordinary things aren't always connected to Krsna!) For example, if you want to remember the following list: ball, cucumbers, computer disks, bead bag, and Śrī Iśopaniṣad, you could begin thinking of a big red, shiny ball. The ball explodes and hundreds of green cucumbers fill the air. Then a cucumber splits open and a blue computer disk emerges with arms extended, chanting japa. Within each bead bag is a new Srī Īśopaniṣad with Lord Viṣṇu sheltered by Ananta Sesa on the cover.

If you carefully visualize each "picture" as you create it, then remembrance of the first "red ball" will naturally lead you to visualize

each item in the sequence, picture by picture.

Visualize the experience. As in the example of the list (ball, cucumbers, computer disks, bead bag, Iśopaniṣad), seeing the scene while you are placing it in your memory is the key to recalling the information later.

Try to actually visualize that which you want to remember. See it in all its details: its colors, its shape, what surrounds it, and what sounds and smells, if any, are connected to it. For further information on visualization, see "Stories" in chapter 17.

Learning activities

Practicing Kṛṣṇa consciousness is somewhat different from theorizing about the philosophy of Kṛṣṇa consciousness. When we practice, our theoretical knowledge is called upon. By performing Deity worship, practicing tolerance, controlling the mind by fixing it on Kṛṣṇa, and so on, we deepen our realizations.

Another common example: When preaching, many devotees have found that trying to explain a point has revealed to them the incompleteness and contradictions within their own understanding. The activity of preaching thus impels them to study and more deeply understand. Or by the act of preaching—explaining a point to another person—they improve and deepen their own understanding. In both cases, the learning activity of preaching allows them to see their knowledge from another point of view and imprint fresh realizations vividly within their memories.

Obviously a successful learning activity depends upon the subject matter, as well as the age and experience of the learner. Ten-year-olds completing a project on Mahārāja Parīkṣit might write about him, draw pictures, make a diorama depicting his life, or perhaps act out a pastime in

a drama. Most adults, on the other hand, would realize more by preparing a class about Mahārāja Parīkṣit or by taking part in a debate about the philosophical points surrounding Mahārāja Parīkṣit's activities.

Storage, order, and structure of memory

The following three points should prove useful for teachers deciding how to present information.

storage

Information can be stored in the memory in many forms: one can remember tastes, smells, sounds, sights, and touch sensations. One can also remember the feelings he has previously experienced in his mind. Generally, however, most information is stored either by sound or by image (picture or symbols).

Consider the following two sentences: "The two thirsty devotees chanted as they stood on the old wooden bridge and looked at the glistening water of the stream as it washed over polished river stones. 'Kṛṣṇa is the taste of water,' they both thought."

As you read those sentences, your mind either focused on the sound of the words or on the image those words created. The sound form would be in terms of the sounds of the words and most probably their meanings, whereas the image form is a visual representation of the scene. Information can be stored in one's memory in either form, or as a mixture of both.

order

Items can also be stored in the memory in presented order, in a specific sequential structure, or by conceptual similarity.

Suppose a child hears the following two lists of words and is asked to

recall both.

List 2 List 1 Tulasī Matsya cow Kūrma elephant Varāha aśoka Nrsimha bull Vāmana banyan Paraśurāma camel Rāma nīm Krsna monkey Buddha Kalki Public Domain. Digitized by eGangotri

The information can be structured in his memory in three ways:

- according to the order in which the words have been presented 1.
- in terms of the internal serial structure of the list (such as the order of the appearance of avatāras)
- on the basis of the conceptual similarity of the items (such as trees, plants, or animals)

These ways of organizing information may be applied to most school learning, but word lists were chosen because the structures are easy to illustrate. The first list can be stored according to the order in which it was presented. It also can be stored in terms of its sequential structure, since the avatāras are in order of Their appearance. These two ways support one another. Because all the words are names of incarnations, no conceptual grouping other than into a single category is possible. By contrast, the second list may be stored according to its presented order, but it possesses no particular sequential structure. It can, however, be organized in terms of the conceptual groupings of "trees" and "animals." (i.e. tulasī, aśoka, banyan, nīm/cow, elephant, bull, camel, monkey)

A serial order of presentation is one in which the items are in a specific order. As in our example of the ten avatāras, remembering the first avatāra leads to the second, the second to the third, the third to the fourth, and so on. This method of presentation is used in stories, which usually link events in a chronological order. Because philosophy is abstract and more difficult to remember, it is also often embedded in the context of a story, as it is done in the Purāṇas, the Mahābhārata, and the Śrīmad-Bhāgavatam. The philosophical points are thus linked together through the serial order of the story. This is especially suitable for Kali-yuga.

Purport: The less intelligent classes of men, namely women, śūdras and unqualified sons of the higher castes, are devoid of necessary qualifications to understand the purpose of the transcendental Vedas. For them the Mahābhārata was prepared. The purpose of the Mahābhārata is to administer the purpose of the Vedas, and therefore within this Mahābhārata the summary Veda of Bhagavad $g\bar{\imath}t\bar{a}$ is placed. The less intelligent are more interested in stories than in philosophy, and therefore the philosophy of the Vedas in the form of the Bhagavad-gītā is spoken by the Lord Śrī Kṛṣṇa.

—Bhāg. 1.4.25

Materials for memorization can also be grouped according to their conceptual similarities. If the teacher wishes the students to remember a group of items through the concept that links them, the concept should be strongly emphasized when the materials are taught. Thus, when his students memorize list #2, the teacher should emphasize the existence of two groups: trees and animals.

Of the three types of order, order of presentation is least effective as a mnemonic aid.

structure of memory

Information within the intelligence is organized both conceptually and serially, and stored both verbally and imaginally. We tend to recall items in groups with conceptual similarity: spiritual items, mundane items,

animals, trees, holy places.

New concepts should not be taught until there exists within the student's memory inclusive, or subsuming, concepts to which the new concepts can be related. For example, a concept such as "avatāra" should be learned first, and then the names of specific avatāras can be attached to it. Or another example, a student learning the principle of samsāra should already know the concept of birth and death, which is a necessary foundational idea for understanding samsāra.

Although it is possible to learn detailed facts before the inclusive concepts, the presence of inclusive concepts connects the particulars into a unified structure of knowledge. Thus, when one's knowledge is more structured, it is easier to remember, because remembering one bit of information

automatically leads to remembering the next.

To teach new material efficiently, three basic conditions concerning the student's present knowledge should be fulfilled:

- 1. The necessary relevant concepts to which the new material can be related must already be in the student's memory.
- 2. This relevant knowledge must be readily available for recall so that the new learning can proceed at a reasonable rate.
- 3. When the new information is received by the intelligence, it should be accommodated fully by linking it to the structure of knowledge already stored.

When presenting a topic systematically, the teacher should first determine which pre-existing concepts the student needs. Before commencing he must ensure that those concepts are in place. If they are not, they should be taught first, before embarking on the main topic. If this is not done, the teacher will be forced to interrupt his teaching to instruct on the more basic concepts needed to make the new information meaningful.

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Try to fathom the immense difficulties Śrīla Prabhupāda had to overcome when teaching Kṛṣṇa consciousness in the West, where the most taken-for-granted concepts in Vedic culture were totally absent:

"You have heard that one must accept the spiritual master after careful examination, just as one selects a bride or a bridegroom after careful examination. In India they are very careful. Because the marriage of boys and girls takes place under the guidance of the parents, so the parents very carefully see to it. Similarly, one has to accept the spiritual master. It is necessary. According to Vedic injunctions, everyone should have a spiritual master. Perhaps you have seen a sacred thread. We have got sacred thread. Mr. Cohen? You have seen? Sacred thread."

Prabhupāda pauses. His audience has not noticed the thin, white cords he wears beneath his shirt across the upper and lower part of his body.

—Śrīla Prabhupāda-līlāmṛta, Vol. 1, p. 54

How difficult Śrīla Prabhupāda's mission was! Even the correct concept of marriage had to be taught. What to speak of concepts such as spiritual master, brāhmaṇa, and sacred thread. And Śrīla Prabhupāda had to teach and reteach them, to enable the more important concept—surrender to Kṛṣṇa—to be implanted into the hearts of his students.

A teacher should organize his teaching to attach all new concepts to concepts that have been already learned. In this respect, sequencing one's teaching is like placing of one layer of *sandeśa* upon another when making a triple-layered milk sweet. Or it can be likened to constructing a brick wall. Each course of bricks rests upon the course below. If any stratum has not set properly, the entire wall will prove unstable.

Similarly, when understanding a topic, if a foundational concept is not learned or if it is omitted, dependent ideas can neither be thoroughly

learned nor efficiently stored. They also can be misunderstood.

Using advanced organizers

One practical application of the above theory is using an advanced organizer. An advanced organizer is used when a teacher, prior to teaching the substance of his lesson, evokes in his students' memories the concepts (which they've already learned) to which he will attach and anchor the new materials.

For example, before speaking about the eternality of the soul, the teacher may spend time evoking within his students' minds some understanding of the concept of eternity, which is a difficult concept. The teacher may do it through questioning: "How long have you been alive? How long has

this country been in existence? How long has this mountain been in existence? Is it eternal? How long has the planet been in existence? Is it eternal? How long has the sun been in existence? Is it eternal?" Then, after the students' minds are filled with glimpses of the staggering concept of eternity, he can then teach, "You--a soul--are eternal." That tteaching will be effective. If a gurukula teacher would have begun, "You are a spirit soul and souls are eternal," the most probable student reaction would be, "We already know that. So what?"

Using an advanced organizer can effectively stimulate the student's intelligence and call up necessary relevant concepts. Keep in mind that the concepts which are called up by an advanced organizer should be more inclusive and general than the new material to be learned. (The concept of "eternity" is more general that the concept of "eternality of the soul.") This allows new information to readily become subsumed into a conceptual anchorage point.

Part Three

Principles of Structured Learning

Introduction to Lesson Plans

Basic Elements of the Lesson Plan

Learning is the essence of teaching. For students to effectively learn, teachers must effectively plan what they will teach and how they will teach it. Planning how to teach a lesson is called making a *lesson plan*. Here is a commonly used guide for making a lesson plan:

Lesson Objectives: What are your objectives for this lesson? What do

you want the students to be able to do by the end of the lesson?

Regardless of the details used in one's lesson plan, one must state the lesson objectives. The point of this is obvious: unless one states his lesson objectives, one will not be able to determine what he is attempting to achieve; nor will he have criteria for determining whether his lesson was Successful.

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Materials: What materials will you be using during the lesson?

Preparation: What will you have to prepare before the start of the lesson?

Procedures: This consists of three parts:

- 1. Set: What you are going to do, say, or have the students do that will interest them in what you wish them to learn.
- 2. Procedure: What steps you will follow and what points you will cover when presenting the lesson.
- 3. Closure: How you will close up the procedures in the lesson. The closure of a lesson often includes a summary of what has been taught.

Procedures must also be stated to guide the teacher in accomplishing his objectives.

Evaluation: How you will determine whether the objectives you set out to achieve were accomplished (through quizzes, questions, games, role playing, reports, etc.). Closure and evaluation can at times be combined using questions at the end of the lesson.

* * *

Here is an example of a lesson plan based on the above elements:

Lesson Title: A Lifetime in Preparation—Lesson One

Objectives:

190

- To have the children attentively hear and be able to recall stories connected to Śrīla Prabhupāda's early life until his first meeting with Śrīla Bhaktisiddhānta Sarasvatī Ţhākura.
- To have the children orally answer questions that lead them to conclude the four points mentioned in the procedures of this lesson.

Materials: Śrīla Prabhupāda Līlāmṛta Volume One—A Lifetime in Preparation

Preparation: Prepare for the lesson by familiarizing yourself with the first three chapters of the volume. Then pick out four or five short segments that illustrate the kind of child Śrīla Prabhupāda was, his youth, and his training, up until and including his meeting with Śrīla Bhaktisiddhānta Sarasvatī.

Procedure: Read or tell the stories of the segments you have chosen. Make sure you fill in the story between the segments so the children will get a feeling of continuity. Ask questions on what you have just read as you read. This keeps the children's interest high cand helps train them in attentive listening. Don't use words that the children don't understand.

Questions asking the meanings of words are valid questions to pose. Make sure the following points are covered:

- 1. Śrīla Prabhupāda's birth was not ordinary.
- 2. Śrīla Prabhupāda's early training helped him greatly in his mission. Early spiritual training is important to make one's life a spiritual success.
- Śrīla Prabhupāda actually accepted Śrīla Bhaktisiddhānta Sarasvatī as his spiritual master directly after their first meeting.
- 4. In their first meeting, Śrīla Bhaktisiddhānta Sarasvatī instructed Śrīla Prabhupāda to preach throughout the world. This order, which was later repeated by his spiritual master, became the mission of Śrīla Prabhupāda's life.

Closure and Evaluation: Prepare for the closure/evaluation by picking ten questions before the lesson. Make most of the questions "memory" questions, or questions that require the children to recall what they have heard. You may also ask some questions that require the children to reason with information that they have heard. Ask the questions orally at the end of the class. No grading is required.

* * *

This lesson plan could have been made less general by mentioning the specific pastimes of Śrīla Prabhupāda's early life that the lesson would cover, the lesson set, and the ten questions asked for evaluation. It was made in a general way so teachers could adapt the plan according to their desires.

Of course, varieties of lesson plans exist. A lesson plan of a different style might have different elements such as objectives, presentation of theory, teacher's demonstration of theory, students' demonstration of the same theory, and evaluation. Another could be objectives, set, input of concepts, modeling skills, checking for understanding, guided student practice, independent practice, and evaluation. Depending on the lesson taught, one outline may prove more useful than another, or one element may be emphasized more than another, or one element may not even be included.

Tips on writing lesson plans

time statements

State specific amounts of time for each step in the procedure. This helps the teacher pace himself through the lesson. It also ensures that the teacher covers all his points and therefore achieves his lesson objectives. In addition, stating time allotments for each procedure helps teachers accurately plan how much material can be covered per lesson.

· a word to the wise

Don't try to accomplish too many objectives. One, two, or three objectives per lesson are sufficient.

· capturing student interest

A good rule of thumb: Try to include one exciting, interest-capturing activity or exercise in every lesson. This ensures the lesson's success.

* * *

After delivering a planned lesson, a teacher should be able to clearly answer the following questions:

What did I really want the students to learn?

Did I really know what I intended to teach?

Did I have an order of tasks and topics in mind when I planned and taught my lesson?

What did the group of students learn from me?

How do I know they learned these things?

Answering these questions, in modified form, is the key to lesson planning. Here are the same questions, but in a form that can be directly applied to planning a lesson:

- 1. What kinds of things do I want my students to learn? (Skills, facts, concepts, attitudes, values)
- 2. What are my objectives?
- 3. What is the most appropriate sequence of topics and tasks?
- 4. What are the most appropriate methods?
- 5. How should the teaching and learning be evaluated?

* * *

The Key to Lesson Planning: Clarifying Objectives

What Am I Teaching?

Before a teacher begins teaching his lesson, he must decide what he wishes his students to learn. That goal is termed an *educational objective*. To proceed in teaching without clearly knowing one's objective is inefficient, ineffective, and, as Śrīla Prabhupāda says—foolish.

Puṣṭa Kṛṣṇa: They want to become minus.

ŚRĪLA PRABHUPĀDA: But he is plus always. No, if you have no goal . . . There is example: "Man without any aim is a ship without any rudder." So suppose if the airplane is going with an aim to land in some country, but if he goes on simply without any aim, then there will be disaster.

KARANDHARA: Well, they have an aim.

Śrīla Prabhupāda: That you say they have got; he does not say. You say.

KARANDHARA: No, but I mean philosophically considering, they have an aim, but it's very obscure. The substance and the significance of that aim is without form or conception.

ŚRĪLA PRABHUPĀDA: So without aim, what is the use of practice?

PRTHU PUTRA: He says he likes the practice without goal, and he doesn't give any value to the practice because there is goal.

Śrīla Prabhupāda: That is foolishness. Without goal, practicing something, it is foolishness.

-Conversations, Vol. 10, Paris, June 13, 1974

* * *

As human life has a purpose distinct from animal life, a teacher's educational objectives should not be whimsical; rather, they should be carefully taken from one in knowledge.

ŚRĪLA PRABHUPĀDA: No, it is not imagination. That is another foolishness, to imagine a goal. If we imagine some goal, that is another rascaldom. We have to understand what is the goal of life from superior. Just like a child. He does not know what is the goal of life, but his parents know he must be educated. So goal has not to be imagined. Goal has to be understood from superior. So if the superior man is also blind, then he cannot lead other blind men forward. If a blind man takes the position of superior, then he will lead these followers to the ditch only. That's all.

-Conversations, Vol. 10, Paris, June 13, 1974

* * *

As followers of Śrīla Prabhupāda, our long-range teaching goals should be ones that Śrīla Prabhupāda wanted.

So far our gurukula is concerned, we require some practical assistant who can teach the boys how to be controlled in the mind and senses, how to rise early in the morning, chant the Hare Kṛṣṇa mahā-mantra, go to the Yamunā for bathing, then study some Vedic literature like the Bhagavad-gītā and the Śrīmad-Bhāgavatam, remain always for the benefit of the guru, and work for him as a menial servant. These things are recommended for the brahmacārī. You will find the statement in the Śrīmad-Bhāgavatam Canto Seven, chapter 12 as follows: brahmacārī guru-kule vasan dānto gurur hitam. I want my gurukula to be that way. We don't want big big scholars for doing research work; what research work they will do? Everything is in perfect order in the Vedic scriptures, summarized so beautifully in the Śrīmad-Bhāgavatam and Bhagavad-gītā.

So we shall have to teach character and spiritual understanding to the young children. To study other things as a high grade scholar is secondary for us. The first thing is to build up character and be experienced in the understanding of the conclusions of the Śrīmad-Bhāgavatam—hari nāmānukīrtanam, iti nirnītam. It is decided; there is no need of research work. So think over these matters. You are experienced and if you take up the charge of our gurukula, it will be a great relief for me, but the principles are described above—we do not want anything more or less. The principles are vividly described in the Śrīmad-Bhāgavatam and we have to follow and accept.

-Letter to Dikșit dāsa, September 18, 1976

* * *

Long-range goals, such as becoming Kṛṣṇa conscious, learning the Bhagavad-gītā, and chanting offenselessly, are called *educational objectives*. Short, one-lesson goals are termed *instructional objectives*. Even if these short-term, instructional objectives are simply within the sphere of academics or are directed towards teaching some basic etiquette, they too should be supportive of the Kṛṣṇa conscious educational goals and connected either directly or indirectly to serving Kṛṣṇa.

BOB: What is the duty of the teacher in society? Let's say a science teacher. What should he be doing in the classroom?

ŚRĪLA PRABHUPĀDA: Classroom, you should simply teach about Kṛṣṇa.

BOB: He should not teach about . . .

Śrīla Prabhupāda: No, that will include everything. But his aim should be how to know Kṛṣṇa.

BoB: Can a scientist teach the science of combining acid and alkaline and this kind of science with Kṛṣṇa as its object?

ŚRĪLA PRABHUPĀDA: How it can be?

BoB: When one studies science, one finds general tendencies of nature, and these general tendencies of nature point to a controlling force.

ŚRĪLA PRABHUPĀDA: That I was explaining the other day. "Who has supplied these chemicals?" I asked one chemist that according to chemical formula, hydrogen and oxygen mixed, it becomes water. Is it not?

Bos: That's true.

ŚRĪLA PRABHUPĀDA: Now this vast water in the Atlantic Ocean and Pacific Ocean, how much chemicals were required? How many tons? So who supplied it?

BoB: This was supplied by God.

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Śrīla Praвнupāda: Somebody must have supplied You can teach like that.

BOB: But should it also be taught how you make water from hydrogen and oxygen? The procedure of burning them together, should that also be taught? That if you burn hydrogen and oxygen together . . .

ŚRĪLA PRABHUPĀDA: That is secondary.

—Conversations, Vol. 3, Māyāpura, February 27, 1972

Writing Instructional Objectives

After completing the next section of this chapter, one will be able to do the following:

- 1. Describe the difference between educational objectives, implicit instructional objectives, and explicit instructional objectives.
- 2. List in writing the three ingredients for writing an explicit instructional objective.
- 3. When presented with an objective, characterize whether it contains the ingredients for an explicit objective.

Before a teacher can decide how he will teach a particular subject, lesson,

or skill, he must first decide exactly what he wishes to teach.

The tendency of many teachers is to respond to the question, "What was I trying to achieve in that lesson?" with answers such as, "I was teaching them about Śrīla Prabhupāda," or, "I was teaching them how to treat a guest," or even more lofty, "I was developing their Kṛṣṇa consciousness." Of course, such aims are laudable and should be meditated upon, but they are long-term and cannot be nailed firmly to specific teaching episodes or student behavior. These non-specific, long-term aims are called educational objectives.

Implicit vs. explicit instructional objectives

Instructional objectives are aims that accurately specify what we intend the students to learn in a lesson or a course.

Implicit instructional objectives are when these aims are expressed only in terms of inner changes in the students. Where the aims are expressed in terms of observable student behavior, we speak of them as explicit instruc-

tional objectives. Generally, explicit instructional objectives are preferable to implicit instructional objectives when planning a lesson. They allow us to evaluate and improve upon our teaching.

Of course, students of Kṛṣṇa consciousness must also learn subtle items that cannot be neatly packaged into an objective, especially one that is tightly woven and swathed in scientific jargon. For example, attentively hearing the mahā-mantra should certainly be an objective while chanting japa. But chanting attentive japa is an activity for which it would be difficult to write an explicit instructional objective. Nevertheless, we should contemplate, as much as possible, what we are explicitly trying to teach our students. In this way, we will be able to pinpoint our successes and failures for the purpose of improving our methods of instruction. Furthermore, the task of writing explicit instructional objectives helps one clarify what he wishes to teach. This allows him to organize his lesson plans accordingly.

Writing Explicit Instructional Objectives

When writing explicit instructional objectives, specify the following:

- 1. Performance: what the student will be able to do at the end of the lesson or course. This is known as the *terminal behavior*.
- 2. Conditions: the important conditions under which the performance will occur.
- 3. Criteria: how well the student will have to perform the terminal behavior so that the learning will be evaluated as successful.

First attempts at writing objectives often produce implicit objectives. To change an implicit objective to an explicit objective, first check the objective's verb. For example—to understand, to grasp, to appreciate, to think—are all implicit verbs. Implicit objectives containing these verbs may be changed into explicit objectives simply by changing the verbs. The implicit instructional objective "to understand the Bhagavad-gītā" can be translated into the explicit instruction objective as—

"By the end of this course, the students will be able to recite from memory—without a single mistake, and in both Sanskrit and English—ten verses from each of the following Bhagavad-gītā chapters: 2, 4, 8, 9, 10, and 12."

Notice how translating implicit objectives into explicit ones forces us to be more specific. When clearly specified like this, explicit instructional objectives also go a long way towards the choosing of appropriate procedures for teaching.

What we want the students to learn, what the conditions of learning should be, how we will measure their performance—all are now lucidly defined.

Practicing Instructional Objectives

Writing instructional objectives is the most difficult part of planning a lesson. There are two pitfalls: vagueness and over-specification. Carefully steering between the two will yield a clearer picture of the sequence of instruction that a teacher will use. To choose that sequence, vague objec-

tives must be translated into relatively precise ones.

General instructional objectives are necessary but insufficient. They must be translated into explicit objectives, so we know how to convert a vague hope into a concrete reality. It is possible, for example, to teach Bhagavad-gītā to both seven-year-olds and seventeen-year-olds. Precisely how and what you teach will naturally differ. Though in both cases the implicit objective might be the same—to understand Bhagavad-gītā—the difference will be reflected in the explicit objectives. Explicit objectives take into account the ages, levels of mastery, and experience of the students.

If you expect your students to achieve many objectives in any one lesson, you are probably being over-ambitious or over-precise. If you cannot indicate clearly how you will observe (or measure) the students' learning, you are probably being too vague. If you don't think a lesson's instructional objectives can be made concrete, beware—you may not have anything to teach.

(A French guest has spoken many times, each speech quite long and very abstract. Yogeśvara has translated for Śrīla Prabhupāda.)

BHAGAVĀN: The first thing is he's talking for too long. It's getting confusing. Ask him, first of all, to speak a little shorter.

YOGESVARA: What he's suggesting is that first of all we'd be better off not giving it some kind of concrete form because he thinks ultimately that silence is the best answer.

Śrīla Prabhupāda: Then let him learn that. If silence is best, then don't talk.

—Conversations, Vol. 10, Paris, June 12, 1974

Summary of Writing Effective Explicit Instructional Objectives

Understanding how to prepare instructional objectives is essential for teachers. The reason is obvious. You cannot select the best method of reaching your destination until the destination is clearly defined. Only when the educational goal is known can the procedures, content, methods of learning, and evaluative procedures be effectively discussed.

Here are definitions of three kinds of objectives:

- 1. Non-specific, long-term aims are called *educational* objectives.
- 2. Aims that express the desired terminal behavior only in terms of the unobservable inner changes in the students are called implicit instructional objectives.
- 3. Aims that precisely and explicitly express student's terminal behavior in observable terms are labeled explicit instructional objectives.

Explicit instructional objectives are generally preferred over implicit instructional objectives when planning a lesson because they allow us to evaluate the success of our teaching. Some pointers on writing explicit instructional objectives are listed below:

- A well-written objective is not a description of what will be done. It specifies the kind of behavior that will be accepted as evidence that the learner has achieved the objective. Write a separate statement for each objective that you wish the learner to master.
- A well-written objective does not have general words like "know," "appreciate," or "understand" in its statement of the successful terminal behavior of the learner. Rather, it uses specific words like "identify," "construct," or "contrast," which denote activity. Such words clearly tell what one should be able to do if one "knows," "appreciates" or "understands."
- In describing the terminal behavior, the well-written objective defines the conditions under which the behavior will be expected to occur. It also states the criteria for minimum acceptable performance. One way of doing this is by expressing a time limit.

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If one feels his teaching objectives cannot be evaluated, he may find that he is actually teaching nothing at all.

* * *

An instructional objective is "bona fide" if it answers the three questions of performance, conditions, and criteria.

- a. Performance: What do I want the students to be able to do?
- b. *Conditions:* Under what important conditions or constraints should he do it? What obvious undesirables, if any, should he do without?
- c. Criteria: How well must the student do it for me to be satisfied?

Proceeding Towards the Objectives

Objectives

Without knowing the objective one can't even formulate a lesson's procedures, what to speak of evaluating its effectiveness.

ŚRĪLA PRABHUPĀDA: Can you answer what is liberation? You are a professor, teacher, but if I ask you, can you explain what is liberation?

Bob: Not adequately because if I could explain then I would be becoming liberated very fast.

ŚRĪLA PRABHUPĀDA: But if you do not know what is liberation, then what about fast and slow liberation? (Laughs.) There is no question of liberation. It is neither fast nor slow. You first must know where the train is going, otherwise what is the use of asking or understanding fast and slow? You do not know your destination.

—Conversations, Vol. 3, Māyāpura, February 27, 1972

* * *

When a teacher clearly knows his lesson's objectives, he can then organize his thinking to decide how he will achieve that objective.

YOGESVARA: He says he was at your conference last night and he was there when you described how human life is meant for knowing God. So now he wishes to ask you a question: What is our process for coming to know God?

Śrīla Prabhupāda: That is very simple. It is not at all difficult. Just like in your body, you are the soul-the important active principle. Similarly, this huge, gigantic cosmic manifestation must have some active principle. That is God. So where is the difficulty to understand God?

YOGEŚVARA: For example, in our prayers, in our studies, what is our . . .

ŚRĪLA PRABHUPĀDA: Now first of all, let us understand what is God. Then prayer. If you do not understand God, then how will you pray? If we understand that there is the active principle, then the prayer we have already described—janmādy asya yatah anvayāt itarataś cārtheşu abhijñah: "I pray to the Supreme Personality of Godhead Vāsudeva who is the origin of all creation" this is the active principle.

-Conversations, Vol. 10, Paris, June 15, 1974

As we first have to understand God before we can pray to Him, so we must first know our lesson's objectives before we can choose how to teach it. And the more clearly a teacher can state his objectives, the more clearly those objectives will reveal the details of the appropriate lesson procedures.

For example, in trying to achieve an implicit objective—"Students should be able to understand that all living entities who take birth in the material world must also die"—I have no idea how to proceed.

Below is the same objective stated explicitly.

By the end of the class, the students will be able to do the following:

- Recite individually from memory the Sanskrit for Bhagavad-gītā 2.13.
- 2. Explain, when called upon, the cycle of change of body indicated in this verse, mentioning the terms-kaumāram, yauvanam, jarā, death
- 3. Explain, when called upon, why it is desirable to leave this cycle.

You see, as soon as I make my objective explicit, the methodology needed to make the lesson successful will become self-evident. When making objectives explicit, keep in mind the following:

- a. the age of your students
- b. what they already know
- c. how fast they can learn

Below are listed the lesson procedures I have devised to teach this lesson to a group of young students:

Procedures:

- 1. Verse memorization.
 - Repeat the verse line by line until the students can individually say the verse. (10 minutes)
 - Go over the individual Sanskrit words of the verse and explain their meanings. Then quiz the students using flash cards. (10 minutes)
- 2. Show pictures of the caterpillar and explain. (10 minutes)
- 3. Show the "changing bodies" picture from *Bhagavad-gītā* and explain the life cycle of a man. Make sure to use the terms *kaumāram*, *yauvanam*, *jarā*, and rebirth. Call on the students to make sure they understand these terms and that they can give examples from people they know. (10 minutes)
- 4. Explain why death is painful. Give example of the man in the Australian hotel who had a heart attack. Tell how no one wants to die. See if some students can take the opposite side: "We don't mind dying," or, "By our science, we will live forever," and try to spark a debate. (20 minutes)
- 5. Review. (10 minutes) Ask questions on all the points. Try to see if all the children know the verse and can use the Sanskrit terms in their answers. Make sure all the students can answer by asking more than one student the same question but in a different way.

Notice that the total number of minutes planned for this lesson comes to seventy! Far too much for a forty minute class! Rather than trying to jam it all in and thereby create anxiety for myself and my students, it would be better for me to pare my lesson objectives and divide the lesson into two, saving the last objective and the last two procedures for the next day.

* * *

Be modest in your lesson goals. It is better if the students learn one thing thoroughly than "sort of learn" four things. In general, teachers tend to cram too much into a lesson. It is better to limit the number of objectives within one lesson. One, two, three, or at most four objectives per lesson is sufficient. Time and difficulty of material will determine how many objectives can actually be covered.

When planning your lesson, write down an estimate of how much time you will devote to each procedure. This will make planning and pacing lessons easier. And you will know in advance whether your planned lesson contains too much—or not enough.

Ways of Proceeding

Which procedures do teachers have to choose from? Which methods

are most appropriate?

Choice of procedures may be based on student learning styles, their culture, their history, their needs, their abilities, or the teacher's own preference. The main principle is to choose the procedure that best helps the students succeed in learning.

The proof of your teaching method will be the spiritual improvement and fresh enthusiasm exhibited by the children.

—Letter to Stoka Kṛṣṇa dāsa, June 13, 1972

You can design lessons to include procedures such as exposition, discussion, problem-solving, role-playing, games, experiments, activities, individualized programmed materials, group projects, or outdoor activities. Which ones you choose depends on your children, your teaching style, your facilities, and what works. For the plan that I wrote up in the previous section, I used drill as a memorization aid, flash cards as a memorization aid, lecturing, pictures as visual aids for exposition, discussion, questioning and answering, and debate. Variety is one key to designing lessons successfully.

Gopīnātha Ācārya was the brother-in-law of Sārvabhauma Bhaṭṭācārya; therefore their friendship was very sweet and intimate. Under the circumstances, Gopīnātha Ācārya taught him by sometimes blaspheming him, sometimes praising him, and sometimes laughing at him. This had been going on for some time.

—Cc., Madhya 6.112

* * *

As variety is the spice of life, vary the procedures within your lessons. Use variety and you'll have an easier time keeping the students' attention. Especially for young students, keep uninterrupted lecture sequences to ten or fifteen minutes.

ŚRĪLA PRABHUPĀDA: No, no. These varieties . . . Suppose you grow half a dozen different types of vegetables is of riom this half a dozen you can make

three dozen varieties if you are a good cook. So the varieties of enjoyment will be fulfilled. We have got some desire for different quality of varieties.

-Conversations, Vol. 9, Rome, May 27, 1974

Teachers generally make use of four methods while teaching. For convenience, we will label them lecturing, role playing, learning activities, and discussion.

Lecturing: The Traditional Procedure

Lecturing is sometimes criticized as old-fashioned. Anything that can be said in a lecture can be read in a book. And, as all preachers know, lecturers also face the difficulty of keeping the audience attentive and listening—which is not simple in Kali-yuga.

O learned men, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky, and, above all, always disturbed.

—Bhāg. 1.1.10

Yet despite difficulties, humbly hearing kṛṣṇa-kathā from a devotee is a prime process of making advancement:

> nasta-prāyesv abhadresu nityam bhāgavata-sevayā bhagavaty uttama-śloke bhaktir bhavati naisthikī

By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

—Bhāg. 1.2.18

M. Roost: And what is your practice? Technically . . .

Śrīla Prabhupāda: Yes, technically, it begins by hearing, śravaṇam, to hear about God. Just like Bhagavad-gītā. We hear from God personally.

M. Roost: Through lecture? Through sound?

Śrīla Prabhupāda: Yes, through sound vibration, śabdād anāvṛttiḥ. In the Vedānta-sūtra there is, "By hearing the sound, one becomes immortal."

M. Roost: It's like japa-yoga.

ŚRĪLA PRABHUPĀDA: That is later. That is later on. To begin you have simply to give submissive aural reception. That is the first beginning. Sthāne sthitāh śrutigatām tanu-vān-manobhih. Our process is jñāne prayāsam udapāsya. I know something or I can know the Supreme by my knowledge. As I am something, I am very important, our process is to forget this first of all. This is called humbleness, submissiveness.

-Conversations, Vol. 9, Geneva, May 31, 1974

Lecturing was given great importance by Śrīla Prabhupāda. He viewed the hearing of lectures as an essential part of the process of becoming Krsna conscious.

YOGESVARA: The manager of a large factory comes to us and says, "Well, here's my problem. My workers are striking for higher pay and no one is satisfied. So what can I do?"

Śrīla Prabhupāda: Yes, you take to Kṛṣṇa consciousness.

Yogeśvara: Well, he wants to know, "How can I apply that in my factory?"

ŚĸīLA PRABHUPĀDA: You make us in charge of the factory. We shall do it and see how we can deal. You can do it. We shall immediately introduce kīrtana and give them prasadam. And give them lecture and philosophy. It will be solved. Let us have the charge. Then see how we can do. Or you follow our instruction. But that you will not do. You want to exploit these poor fellows, and you are coming to us for a solution. You first of all give up the spirit of exploiting. Then it will be solved.

Yogeśvara: So he would ask, "Do I have to close my factory?"

ŚRILA PRABHUPĀDA: No, we shall run the factory. You put us in charge. We don't want anything from you. Let us manage. Just organize sankīrtana. It

-Conversations, Vol. 9, Rome, May 28, 1974

Lecturing is unavoidable—even in running a Kṛṣṇa conscious factory! In almost all lessons or learning sequences, the teacher presents information and ideas. He introduces topics, sets the scene for new learning, and summarizes the main points of the learning activity. All of these activities require at least some lecturing.

Variations on Lecturing

Since we inmates of Kali-yuga have difficulty concentrating for any length of time, the main problems of lecturing can be removed by careful planning of the length of the lecture. The simplest method to control the length of the lecture and to keep up interest while teaching is to combine lecturing with other procedures.

Four variations of a *Bhāgavatam* class lecture that confront the problem of lecture length are given below. Some are more suitable for older students.

Challenging

In this type of lecture, the teacher challenges the existing perceptions, knowledge, and understandings of the students. Especially in outside meetings, Śrīla Prabhupāda would challenge the modern misconceptions of atheistic life. The tension of a bold challenge keeps the audiences attentive. Śrīla Prabhupāda also wished his disciples to challenge, and he became appreciative when they did.

BALI MARDANA: When I was in Hawaii, I gave a lecture at a Catholic College, and the priest in charge was asking me if in our philosophy we believe that animals have a soul.

ŚRĪLA PRABHUPĀDA: You told? In that meeting?

BALI MARDANA: Yeah.

Śrīla Prabhupāda: What did they say?

Bali Mardana: They could not deny. They could not say anything.

ŚRĪLA PRABHUPĀDA: Yes. What is the difference that you say the animals have no soul? What is the symptoms of possessing soul? The symptoms of possessing soul is described in the *Bhagavad-gītā*: yena sarvam idam tatam. The consciousness. The animals have no consciousness? How foolish they are!

DEVOTEE: Actually they have no philosophical basis for that belief that the animal has no soul. It's just speculation.

ŚRĪLA PRABHUPĀDA: No philosophy. Simply rascaldom. Simply rascaldom. And that is being preached by the priestly class. Priestly class. Just see the society! What a third-class society!

-Conversations, Vol. 7, Los Angeles, January 7, 1974

Demonstrating

208

Demonstrations can be used in lectures to emphasize a point or make it clear. Here's a dramatic example of this technique:

Śrī Nārada Muni and Angirā Rṣi appeared in disguise and preached to the grieving Mahārāja Citraketu whose son had just died. The two sages philosophically explained the eternality of the soul and removed the lamentation of Citraketu. Citraketu then began to speak:

You have both come here dressed like $avadh\bar{u}tas$, liberated persons, just to cover your identities, but I see that of all men, you are the most elevated in awareness. You know everything as it is. Therefore you are the greatest of all great personalities.

— $Bh\bar{a}g$. 6.15.10

Mahārāja Citraketu continued to glorify the two sādhus, who subsequently revealed their identities. Nārada Muni then stepped forward and began an amazing demonstration.

By his mystic power the great sage Nārada brought the dead son into the vision of all the lamenting relatives and then spoke as follows: "O living entity, all good fortune unto you. Just see your father and mother. All your friends and relatives are overwhelmed with grief because of your passing away. Because you died untimely, the balance of your lifetime still remains. Therefore you may re-enter your body and enjoy the remainder of your life, surrounded by your friends and relatives. Accept the royal throne and all the opulences given by your father."

By the mystic power of Nārada Muni, the living entity re-entered his dead body for a short time and spoke in reply to Nārada Muni's request. He said: "According to the results of my fruitive activities, I, the living being, transmigrate from one body to another, sometimes going to the species of the demigods, sometimes to the species of lower animals, sometimes among the vegetables, and sometimes to the human species. Therefore, in which birth were these my mother and father? No one is actually my mother and father. How can I accept these two people as my parents?"

-Bhāg. 6.16.1-4

Questioning

After ten or fifteen minutes of speaking, the teacher calls for questions on key points. He then answers the questions and continues lecturing. His lecture flow need not be interrupted if this is done once or twice during a CC-0. In Public Domain. Digitized by eGangotri

Śrīla Prabhupāda would generally ask for questions at the end of his lectures. To sincere seekers, his answers provided light. To the illusioned, his answers dispelled darkness.

A long-haired girl sitting close to Swamiji's dais raised her hand and asked, seemingly in trance, "When I'm chanting, I feel a great concentration of energy on my forehead, and then a buzzing comes and a reddish light."

"Just keep chanting," Swamiji replied. "It will clear up."

"Well, what does the chanting produce?" She seemed to be coming out of her trance now.

"Chanting produces chanting," he replied. "Just as when you are calling the name of your beloved. If there is someone you love very much, then you want to repeat his name again and again. It is out of love."

A man spoke up without raising his hand. "But isn't it just a kind of hypnotism on sound? Like if I chanted Coca-Cola over and over, wouldn't it be the same?"

"No," Prabhupāda replied, "you take any word, repeat it for ten minutes, and you will feel disgusted. But we chant twenty-four hours, and we don't feel tired. Oh, we feel new energy."

—Śrīla Prabhupāda-līlāmṛta, Volume 2, p. 214

* * *

I witnessed on several occasions Prabhupāda's deft answering of questions after lectures. Once, in a lecture in Melbourne, Australia, during 1975, Śrīla Prabhupāda boldly spoke of giant eagles that fly from planet to planet, eat elephants, and hatch their eggs in outer space through atmospheric friction. As he spoke, sitting tall and fully confident on the purple velvet and gold <code>vyāsāsana</code>, his eyes blazed through the audience of devotees, challenging anyone to doubt. "Any questions?" he asked as his lecture ended. Silence.

One lone hand seemed to hesitatingly sprout from the seated crowd of sixty-five devotees and guests.

RAGHUNĀTHA DĀSA: Śrīla Prabhupāda, in your lecture you mentioned, um, um, giant eagles who, um, fly from planet to planet.

ŚRĪLA PRABHUPĀDA: Yes.

RAGHUNĀTHA: Well, um, it is, um, a little hard to believe.

ŚRĪLA PRABHUPĀDA: [Sitting still taller, eyes almost defiant.] What do you know? You are still within the womb of your mother!

In the Philippines in 1972, Śrīla Prabhupāda lectured in the enormous and elegantly decorated banquet hall of the Manila Hotel Intercontinental. It was packed with five hundred curious Indians and Filipinos. Śrīla Prabhupāda called for questions immediately after he finished his lecture.

An Indian man quickly stood up and started speaking in a loud voice. "Isn't it true that the all-inclusive conception of the Absolute . . . " he started, and then continued to ramble on and on about his ideas and opinions. After about three minutes, the audience began to squirm in their seats and fidget.

Śrīla Prabhupāda spoke into the microphone and calmly asked, "Are

you finished?"

"No," was the man's retort, and he continued rambling for another two minutes. Again Śrīla Prabhupāda calmly asked, "Are you finished yet?"

"No, let me speak," said the man. His monologue of disjointed, spiritual-sounding phrases raved onward. After another three minutes of listening and after the anger of the audience was apparent, Śrīla Prabhupāda again gently spoke into his microphone, "Are you finished yet?"

"Yes, now I'm finished."

Śrīla Prabhupāda then thundered into the microphone, "Then sit down!" The banquet hall filled with laughter and cheering.

Discussion

In this final type of lecture the teacher encourages the students to comment or express concerns, opinions, and facts, rather than just asking questions. Śrīla Prabhupāda seemed to do this more on morning walks than in formal lectures and Bhāgavatam classes. But in a classroom, lecture can easily be interspersed with or followed by powerful discussion.

Rāmeśvara: Many devotees who have moved outside of the temple are feeling that if they just continue to chant Hare Kṛṣṇa, they can go back to the spiritual world, but they are not giving up their independence.

ŚRĪLA PRABHUPĀDA: So? What is your philosophy?

Rāmeśvara: Well, it seems somewhat hypocritical because chanting Hare Kṛṣṇa means you are praying to Kṛṣṇa to please be engaged eternally in His service and to become completely dependent on Him. So we try to explain like that. And to follow all the teachings and instructions, attending mangalaārati and morning and evening class.

ŚRĪLA PRABHUPĀDA: So they are doing that or not?

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GURU-KRPA: No. They are not even following regulative principles.

ŚRĪLA PRABHUPĀDA: Then?

RAMEŚVARA: They think that just by chanting, they will go back to the spiritual world. That is enough.

ŚRĪLA PRABHUPĀDA: Then what is the meaning of the ten kinds of offenses? If he is chanting without offense, then it is all right, but if he is committing offenses, it will not be effective. There are ten kinds of offenses. If he is strictly offenseless, then it is all right. If he is offender, then it will not be fruitful. It could become fruitful; but it will take a long time because first of all you have to become offenseless. Then you will be admitted. . . . That's it. So they are committing offenses, so how can they become perfect? He is not following the rules and regulations. That means he is thinking, "Whatever I do, it will be adjusted by chanting the name." Is it not?

Guru-Krpa: Yes. That's one of the offenses.

Rāmeśvara: That is their philosophy.

Śrīla Prabhupāda: That is their philosophy. That is the greatest offense, nāmnad balād yasya hi pāpa-buddhiḥ, "I can go on committing sinful activity, but by chanting Hare Kṛṣṇa mantra, it will be adjusted." That is the greatest offense. So explain to them.

GURU-KRPA: So they say, "Then my chanting is useless? So I should stop?" That's what they say.

Śrīla Prabhupāda: No, not useless. But just like if you kindle fire and at the same time pour water, it will take a long time.

SIDDHA-SVARŪPA: It is very difficult to put everyone who is living outside of the temple in one category. Many people that I know who are living outside are following strictly the regulative principles, and they are chanting their rounds and having morning ārati in their homes. And evening also, they are chanting. So instead of fighting, I think we should only try to encourage everybody to chant and follow the regulative principles.

ŚRĪLA PRABHUPĀDA: Whether you live in temple or outside temple, the rules and regulations and the process must be followed. Then you are successful. It doesn't matter that you have to live in the temple. Grhe thako vane thako, 'ha gaurānga' bo'le dāko. Not that everyone has to live in the temple. If he doesn't agree with other godbrothers, friends, he can live separately. But he must follow the rules and regulations. That is wanted. But if you live with devotees, it will be automatically done. Therefore it is recommended that you live with devotees.

Points on Lecturing

Here are some key points to keep in mind when planning and delivering a lecture.

In your presentation, take into account the mentality, present understandings, and interest of your students.

ŚRĪLA PRABHUPĀDA: If a gentleman simply reads the Śrīmad-Bhāgavatam quietly at home, he will be fully conversant, fully aware of what is God. Just like a scholar. He is not limited to one university or to one book. He reads various books to understand the subject matter of his research. Similarly, those who are actually serious about understanding God, they should not stick only to a particular scripture. They should read all others where the information of God is there. Just like we sometimes quote from Bible, but the Christians, they cannot quote from Bhagavad-gītā or Bhāgavatam. They cannot do this. Because they do not read. Even they do not read their Bible.

-Conversations, Vol. 10, Germany, June 21, 1974

Similarly, keep in mind what your listeners are actually interested in, rather than what you would prefer them to be interested in. Be realistic and adjust accordingly.

Śrīla Prabhupāda: The whole world is enjoying ignorance, and what we say about Kṛṣṇa consciousness, they do not very much appreciate. If I say, "Kṛṣṇa is the proprietor, you are not proprietor," he'll not be very much satisfied. [Laughs.] Just see, ignorance is bliss. So it is my foolishness to say the real truth. Therefore, it is folly to be wise where ignorance is bliss. So we are taking the risk to offend people because they'll think we are fools. If I say, "Mr. Birla, you are not proprietor, Kṛṣṇa is proprietor. So whatever money you have got, spend for Kṛṣṇa," he'll be angry. Therefore we go as beggar. "Dear Mr. Birla, you are very rich man. I am sannyāsī beggar. So I want to construct a temple if you can spare some money." So he'll say, "Oh, here is a beggar; give him some money." [Laughter.] But if I say "Mr. Birla, you have got millions of dollars at your disposal. That is Kṛṣṇa's money. Give it to me. I am Kṛṣṇa's servant." Oh, he will . . . [Laughter.] He'll not be very satisfied. Rather, if I go as a beggar, he will give something; and if I tell him the truth, he'll not give me a farthing. Therefore, we take this beggar's dress. We are Kṛṣṇa's servant, we are not beggar. We don't want anything from anyone, because we know Kṛṣṇa will provide everything.

BOB: Ahhh.

ŚRĪLA PRABHUPĀDA: This is knowledge. Just like a child sometimes takes something important. He'll not spare it. So we have to flatter, "Oh you are so nice, please take these lozenges and give me that paper. Hundred rupees, it is nothing. It is paper." (Laughter.) And he will, "Oh, yes, take. That's nice. That two paise lozenge is very nice. It is sweet."

—Conversations, Vol. 3, Māyāpura, February 27, 1972

Be enthusiastic.

Don't expect enthusiasm from your class about your subject matter unless you possess it yourself. Students learn more when their teacher is enthusiastic.

utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt saṅga-tyāgāt sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati

There are six principles favorable to the execution of pure devotional service: 1. being enthusiastic, 2. endeavoring with confidence, 3. being patient, 4. acting according to the regulative principles, 5. abandoning the association of non-devotees, 6. following in the footsteps of the previous $\bar{a}c\bar{a}ryas$. These six principles undoubtedly assure the complete success of pure devotional service.

Purport: Endeavor executed with intelligence in Kṛṣṇa consciousness is called *utsāha*, or enthusiasm. The devotees find the correct means by which everything can be utilized in the service of the Lord. The execution of devotional service is not a matter of idle meditation but practical action in the foreground of spiritual knowledge.

-Nectar of Instruction, Verse 3

Organize your lectures to accomplish your goals.

Keep your lectures focused. Don't wander too far from your objectives. Prepare in advance for lectures by writing lesson plans. Know more than you think you will need. Compile outlines or notes, but don't make your notes too detailed. Notes should contain a few words, phrases, or ideas. Don't write out everything and lose spontaneity. Yet, be systematic.

ŚRĪLA PRABHUPĀDA: Yes. Now we are world organization. There is spiritual side, and there is material side also. That is not material side. That is also spiritual side, means systematic management. Otherwise how it will be done?

-Conversations, Vol. 6, Los Angeles, December 5, 1973

Humor can help break monotony and maintain attentiveness.

Indian Man: Some time ago in Calcutta they observed a week. It was named "Prevention of Cruelty to Animals."

ŚRĪLA PRABHUPĀDA: Hmm. [Chuckles.] This is another foolishness. They are advertising prevention of cruelty and they are maintaining thousands of slaughterhouse. You see? That is another foolishness.

Indian man: No, I wanted to ask . . .

ŚRĪLA PRABHUPĀDA: Asking, before asking, I give you the answer. [Laughter.] That is another foolishness. They're regularly cruel to the animals, and they're making society.

Boв: Maybe this is . . .

Śrīla Praвнupāda: Just like a gang of thieves gives a signboard, "Goodman and Company."

-Conversations, Vol. 3, Māyāpura, February 27, 1972

Begin and end on time.

Fit your material to the time you have available or create a second lesson. Prabhupāda once remarked in Vṛndāvana when the Deity greeting was scarcely a few minutes late, "It is very difficult to be a brāhmaṇa." Although it is very difficult to be "brahminical," teachers should nevertheless be punctual and begin and end on time.

Present points in such a way that your students will reach your conclusions.

Mādhavānanda: Dehino 'smin yathā dehe kaumāram yauvanam jarā. Could it be said, then, that we are transmigrating even while in this life?

ŚRĪLA PRABHUPĀDA: Yes. What is transmigration? Transmigration means the first body you lose; you enter a second body, a third body, fourth. So your childhood body is not existing. Therefore, you are in different body.

Mādhavānanda: So that way anyone can understand.

-Conversations, Vol. 10, Germany, June 19, 1974

Role Playing

Role playing is not a New Age method of teaching. Lord Caitanya Mahāprabhu extolled arguing both sides in a debate as helpful in learning to preach. Śrīla Prabhupāda would use this method, especially on morning walks, when he himself or his students would take roles as scientists, Māyāvadīs, Christians, hard-core materialists, and other varieties of doubters. Notice in the following conversation how Amogha Prabhu, although using the pronoun "they," doesn't quite accept the doubter's role, whereas Paramahamsa Prabhu completely assumes it.

* * *

Paramahamsa: Many of them say we cannot prove there is any life after death.

ŚRĪLA PRABHUPĀDA: Yes, this is proof. Just as the boy is there and the father is there; the boy is going to become father. This is future. Both of them are there. The boy is going to be the father, and the father is going to be the grandfather. Where there is no future? The rascals do not know, but there is future. How can you stop it? The boy is going to be father, the father is going to be grandfather. This is future.

AMOGHA: But then he dies, and they cannot see any future after that.

ŚRĪLA PRABHUPĀDA: Your seeing has no power. This is no argument. "I cannot see." I cannot see the other side. That doesn't mean there is nothing. This is all rascaldom. He has become an authority: "I want to see." What can you see?

AMOGHA: But there are so many people who come to us and say, "Well we can see." But we don't believe they can see.

ŚRĪLA PRABHUPĀDA: What they can see? Nobody can see. Therefore *Vedas* say your seeing should be through the book of knowledge. That is seeing. Everyone is anxious about future. Why do they keep bank balance? Why do they make insurance? Everyone is thinking of the future. But because he is a rascal, he is thinking simply for this span of life. *Tathā dehāntara-prāptir*. Again you have to accept another body. That they do not know. So rascal. Simply calculating for this span of life.

Paramahamsa: We accept that, but in the next life we have a new future. This life we have this future, and in the next life we have . . .

ŚRĪLA PRABHUPĀDA: Then suppose you become . . . what is called? Clam? And enter into this. Will that be a very good future? You like that type of life?

PARAMAHAMSA: Well, I don't like it now, but if I was a crab I might like it.

Śrīla Prabhupāda: Become a crab That's all right. This is their solace. This is ignorance. You don't like it, but "When I become crab, I'll like it." That is

māyā's covering. Otherwise he cannot live. If the crab thinks, "I was a king in my past life. Now I have become crab," it would be horrible for him. Therefore he forgets. That is a concession of māyā. Forget whatever you have had.

Paramahamsa: Well, all of these things are relative anyway. So whether I am a dog or a human being, it doesn't really make much difference because I'm still existing.

Śrīla Praвнupāda: Still, you don't want to become a dog when you are a human being.

Paramaнamsa: But when I'm a dog, I wouldn't want to become a human being either.

ŚRĪLA PRABHUPĀDA: Yes, this means happiness in ignorance. That is ass. He's bearing two tons of load, and if he is thinking "I am happy," it is nice. Therefore they are called ass. Accepting distress as happiness. Therefore they are called ass. That is the difference between ass and human being.

-Conversations, Vol. 12, Perth, May 9, 1975

Here are some of the benefits of role playing:

- Role playing can minimize the time between learning and application.
 For example, long before students can be out giving lectures and preaching to non-devotees, they can be practicing their preaching through role playing.
- Role playing engages the students in three levels of learning—remembering facts, applying those facts to a problem, and applying those facts in alternative ways to the same problem. It also stimulates students to practice social skills.
- Role playing encourages philosophical interaction between students.
 It thus enhances the teacher's position as a guide to be consulted.
- Obviously, the technique of role playing must be used in conjunction with other teaching strategies. But teachers who regularly use role playing, in any form, find it effective.

Learning activities

True knowledge cannot be effectively taught theoretically. Applying knowledge in practical activity brings it to maturity.

I am glad to know that you are working hard to expand the Kṛṣṇa consciousness propaganda in Boston. bmay say that this practical devotion

is the secret to understanding the $\dot{sastras}$. My Guru Mahārāja used to say that for one who is not engaged in devotional service, reading all the books is simply like licking the outside of the honey jar.

—Letter to Satsvarūpa dāsa, February, 1968

Even Śrī Kṛṣṇa uses activities to induce conditioned souls to deepen their realization.

Purport: One must act according to the direction of the Lord within the heart, but because the conditioned soul wants to act independently, the Lord gives him the facility to act and experience the reactions. The Lord says, sarva-dharmān parityajya mām ekam śaraṇam vraja: "Give up all other duties and simply surrender unto Me." One who does not abide by the orders of the Supreme Personality of Godhead is given the facility to enjoy this material world. Instead of restricting him, the Lord gives the conditioned soul the opportunity to enjoy so that by mature experience, after many many births (bahūnām janmanām ante), he will understand that surrender to the lotus feet of Vāsudeva is the only duty of all living beings.

—Bhāg. 7.2.38

Through a learning activity, Lord Kṛṣṇa, in His form as Viṣṇu, taught Nārada Muni the importance of faith.

Nārada Muni was once asked by a brāhmaṇa, "Oh, you are going to meet the Lord. Will you please ask Him when I'm going to get my salvation?" "All right," Nārada agreed, "I shall ask Him." As Nārada proceeded, he met a cobbler who was sitting under a tree mending shoes, and the cobbler similarly asked Nārada, "Oh, you are going to see God? Will you please inquire of Him when my salvation will come?"

When Nārada Muni went to the Vaikuntha planets, he fulfilled their request and asked Nārāyaṇa about the salvation of the brāhmaṇa and the cobbler, and Lord Nārāyaṇa replied, "After leaving this body, the cobbler shall come here to Me." "What about the brāhmaṇa?" Nārada asked. "He will have to remain there for a number of births." Nārada Muni was astonished, and he finally said, "I can't understand the mystery of this." "That you will see," Nārāyaṇa said, "when they ask you what I am doing in My abode, tell them that I am threading the eye of a needle with an elephant."

When Nārada returned to earth and approached the brāhmaṇa, the brāhmaṇa said, "Oh, you have seen the word? What was He doing?" "He was threading an elephant through the eye of a needle," Nārada answered. "I don't believe

such nonsense," the <code>brāhmaṇa</code> replied. Nārada could immediately understand that the man had no faith and that he was simply a reader of books. Nārada then left and went on to the cobbler, who asked him, "Oh you have seen the Lord? Tell me, what was He doing?" "He was threading an elephant through the eye of a needle," Nārada replied. The cobbler began to weep, "Oh, my Lord is so wonderful, He can do anything." "Do you really believe that the Lord can push an elephant through the hole of a needle?" Nārada asked. "Why not?" the cobbler said, "Of course I believe it." "How is that?" "You can see that I am sitting under this <code>banyan</code> tree," the cobbler answered, "and you can see that so many fruits are falling daily, and in each seed there is a banyan tree like this one. If, within a small seed there can be a large tree like this, is it difficult to accept that the Lord is pushing an elephant through the eye of a needle?"

—Rāja Vidyā, p. 25–26

A teacher can present a highly organized learning activity, or he can give only a hint of instruction. The key is for the teacher to give as much as he thinks the students need to satisfactorily learn. Before Lord Kṛṣṇa engages Brahmā in creating the universe, He gives him the needed hint to begin the creating process:

Lord Brahmā, the first spiritual master, supreme in the universe, could not trace out the source of his lotus seat, and while thinking of creating the material world, he could not understand the proper direction for such creative work, nor could he find out the process of such creation. While thus engaged in thinking, in the water, Brahmāji heard twice from nearby two syllables joined together. One of the syllables was taken from the sixteenth [ta] and the other from the twenty-first [pa] of the sparsa alphabets, and both joined to become the wealth of the renounced order of life. When he heard was unable to find anyone besides himself, he thought it wise to sit down on his lotus seat firmly and give his attention to the execution of penance, as he was instructed.

—Bhāg. 2.9.5-7

When engaging the students in learning activities, the teacher should be available for help, but he should also encourage the students to be as independent as possible.

ŚRĪLA PRABHUPĀDA: Now we have got two editors, Hayagrīva and Satsvarūpa. I believe both of you know the conclusion which I am trying to push on within this movement. So you should work cooperatively in such a way that you don't deviate from the policy, and conjointly, consulting together,

so that I may be relieved from petty minor things. But if there is some difficulty, I am at your service. Now what is the difficulty at the present moment?

-Conversations, Vol. 2, Boston, December 24, 1969

* * *

The best learning activities are those which spring from the actual desires of the student for knowledge. Powered by the energy of the student's own desire, the teacher can take the role of guide and help the student gain the needed direction and techniques to ensure his progress.

Teachers do not always need to furnish students with clear-cut, ready-made answers. They may also leave the problem to the students to work out fully by themselves. The teacher's hope is to thereby arouse the spirit of inquiry in the student, leaving the teacher to guide his student step-by-step, and to correct errors when necessary.

In the *Upaniṣads*, Varuṇa, while instructing Bṛghu, indicates the Absolute Truth only in general terms and sends Bṛghu on a search. Varuṇa exhorts Bṛghu to have an ardent longing for the Truth—the knowledge by which he can attain liberation from the chain of transmigratory existence.

Thus Varuṇa's approach plunges Bṛghu into thought, for each time he goes to his father to announce the results of his discovery and to inquire further, he obtains the same reply: "Find out." Bṛghu finally obtains the answer for himself: The Absolute Truth is ānanda, the happiness that sustains all creations.

Manu also observes a relevant point:

ācāryāt pādamādatte pādam śiṣyaḥ svamedhnyā pādam sabrahmacāribhyaḥ pādam kālakrameṇa tu

The student learns only a fourth part of knowledge from his teacher, a fourth by self-study, a fourth from his fellow students, and the last fourth by experience gained in future life.

Discovery and self-study were clearly also a part of Vedic education.

Tutoring as a learning activity

There should not be more than twelve students for one teacher; this is the tutorial system.

—Letter to Jagadīśa dāsa, November 20, 1975

We recommend that teachers tutor their students and give them individual attention as often as they can. If possible, this can be done both by spending time with them individually during class and by arranging to tutor them outside of class (before or after school or between class periods). Even with the most dedicated teachers, however, there are limits to what can be accomplished.

Students can also tutor one another, which is a side-benefit of small group learning. An often-used structure is for an individual student-tutor to work with an individual student. Options include older students working with younger students and peer tutoring (students being tutored by their classmates).

The principle is that when they grow up [above twelve years] they learn the śāstras. Then they become preachers, teachers. The grown-up children who are fifteen, sixteen, and above can teach the five- and six-year-olds. That is the Indian way of teaching. There is one teacher. How is he managing hundreds? There are groups. An elderly student is taking some beginners. What he has learned he can teach. Intelligence means to employ others to help you. Train assistants, so that in your absence things can be done. When Caitanya Mahāprabhu was sixteen years old, He could argue with Keśava Kāśmīrī because He was practiced. In this way, stage after stage, everyone should become expert. Everyone should be teacher and student.

-Conversation with disciples, New Māyāpura, July 31, 1976

When students are tutoring each other, the teacher must regularly check to insure that materials are truly being mastered. Using student tutors should not open the door to a teacher becoming negligent.

And does the tutor necessarily lose time from his own studies? Most teacher experience shows that when students tutor one another, the student-tutor learns even more than the students

tutor learns even more than the student who is being tutored.

In fact, tutoring was deemed so important in Vedic times that without teaching, a man was not thought of as complete. The *Taittarīya Upaniṣad* says:

rtam ca svādhyaya pravacane ca satyam ca svāhyāya pravacane ca mānuṣam ca svādhyāya pravacane ca prajā ca svādhyāya pravacane ca

Justice, truth, austerity, self-control, tranquility, sacrifice, domestic duties, attention to guests, and other obligations to society are needed; but to these must be added as necessary supplements both the functions of student and teacher.

Group learning activities

Activities can be done individually or in groups. One of the benefits of group work is that it not only allows students to learn directly from their activity, but also to practice the social skills needed to cooperatively achieve a specific group goal.

Ideas for specific group activities usually spring from the categories of things students generally do, such as solving a practical problem, discussing

a relevant issue, planning how to go about a task, analyzing transcen-

dental literature, or preparing to perform a play.

Organizing the class into small groups encourages students to test their ideas and hypotheses, question each other's assumptions, and reflect on their own understandings. Much of the success of group work will depend on the appropriateness of the task, the way the task is framed, the cooperation and sense of purpose within the group, and the teacher's ability to generate enthusiasm about a task.

debate

Lord Śrī Caitanya Mahāprabhu explained that arguing both sides of an issue is the best training for preaching. This technique, when done in an organized fashion and in a group, is called a debate.

When students are allowed to research issues and then debate either or both sides of the issue—for example, "Did man evolve from a monkey?"

—they tend to study the issue very thoroughly.

Students can be presented with materials offering pro and con views. These materials can either be studied individually or in small groups. The group can then be divided in half and encouraged to debate the issues. The result of student debates are not only high interest and thorough learning, but also a more accurate understanding of both positions.

When subjects lend themselves to controversy, teachers should consider

choosing debate as the instructional activity.

management of group activities

Because the patterns of interaction in the classroom are different when groups are working, the teacher has to take a different role. It is important for the teacher to be aware of his role and to avoid dominating a group or being viewed as the only one who knows "the answers." Otherwise, a major purpose of group activity will be lost.

While a group learning activity is in progress, teachers can do the fol-

lowing:

- 1. Act as a resource by providing additional information, listening to, or giving advice about a group's ideas.
- 2. Lead a group, where some specific direction or explanation is required.
- Supervise all groups, regulating noise level and ensuring that students are actually engaged in the task. This includes responsibility for groups working outside the classroom.
- Evaluate achievement and progress.

After the groups finish their learning activity, the teacher will often find it appropriate to have each group report their conclusions to the rest of the class.

· increasing student involvement in learning activities

To increase student involvement in learning activities:

- 1. Have students explore areas they already find exciting.
- 2. After students witness a skilled person perform a task—distribute books, cook sweet rice *bhoga*, lead a *kīrtana*—they can attempt the same task. The teacher is then used as a resource, guiding the student as needed and as requested. Śrīla Prabhupāda conducted much of his teaching in this way: by instructing us, setting the perfect example, and then guiding us through correspondence or personal dialogue as we went about our service. The teaching of skills that cannot be assimilated simply by hearing is easily adapted toward learning through activities.

a drawback of learning activities

Learning activities develop within students a self-critical faculty. Too much emphasis, however, on students correcting their own mistakes can combine with the fact that students tend not to correct their own mistakes. The result will be no learning. The key in using learning activities is balancing them with other methods of teaching. That balance allows a student to learn through experience while still benefiting from a teacher's guidance and instruction.

* * *

It is possible to lecture, hold a discussion, role-play, and perform learning activities in a Kṛṣṇa conscious, lively, friendly, and well-organized way. It is also possible to use any of these methods in a māyic, dull, boring, or hostile way. A teacher's own style of teaching may engender one method styles, and although they may prefer one to another, they can use them all to add variety to their teaching repertoire.

Holding Students' Attention During Lectures

Set, Closure, Evaluation, and Liveliness

Lord Kṛṣṇa creates suspense in the opening chapter of the *Bhagavad-gītā* by arranging for a wartime drama to unfold. He compassionately captures our attention by causing us to wonder: "Who will win? Will Arjuna really fight and kill his friends and relatives?"

Then at the end of the Bhagavad-gītā, the Lord closes by using chapter 18

to review all the points He has previously made to Arjuna.

In a similar way, begin your lecture by using a set to carefully attract the attention of your students. Then, at your lecture's end, use a closure to review.

Catching student attention with set

Set is defined as any device or process which induces a student to pay attention and learn. It is important to carefully choose a lesson's introductory set. Here are a few examples of Śrīla Prabhupāda using set to focus the audience's attention before he spoke.

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challenging statement

Śĸłla Prabhupāda: University education is simply to learn some art, materialistic art. It is not education. Education is different.

-Conversations, Vol. 11, London, July 25, 1973

controversial question

ŚRĪLA PRABHUPĀDA: If sexual intercourse is the beginning of life, then why it is not always successful? We say that when the life, living entity, is there in the semina and it is put into the woman's womb, then body develops. Therefore the beginning is the life. This is practical.

—Conversations, Vol. 11, Paris, August 9, 1973

call for questions

ŚRĪLA PRABHUPĀDA: What is the question? Any questions? Or shall we speak? —Conversations, Vol. 11, Paris, August 13, 1973

story

Śrīla Prabhupāda: His name was Gopāla Banh. And there was a king, Kṛṣṇacandra. So the kings would relax by joking words by the jokers. That was the system formerly. So Gopāla Banh was constructing a house . . .

-Conversations, Vol. 5, Atlanta, March 2, 1975

"note this"

In Rāja Vidyā, Śrīla Prabhupāda explains how the science of the Bhagavadgītā became lost. He says that "lost" means the purport was lost due to socalled scholars giving their own interpretation. Then he says, "This is the point that Śrī Kṛṣṇa is stressing—and a serious student of Bhagavad-gītā should note it." (Rāja Vidyā, p. 50)

In general, teaching should be preceded by an appropriate set, just as Lord Kṛṣṇa sets the ninth chapter of Bhagavad-gītā with a request for Arjuna to hear the "most confidential knowledge" which will relieve him of "the miseries of material existence."

The set a teacher uses should be interesting to the students. The link between the set and the main points of the lesson should also be obvious. A classroom example: A teacher might introduce a lesson on "fruit" to young students by solemnly asking the children to start kīrtana. Then, without speaking a word, he could take out and apple out it up, offer it to a

picture of Kṛṣṇa, and then distribute it as *prasādam*. The novelty would effectively get his students set to learn. After the apple is finished, he might say, "What did we all eat?" A student is likely to reply, "*prasādam*." The teacher might then say, "But what kind of *prasādam*?" "Apple *prasādam*, Prabhu." "What is an apple?" The answer, "A fruit!" might be given. The teacher could then ask, "What is a fruit?" and embark upon a concept lesson on fruit and the differences between fruits and vegetables, and fruits and nuts.

Novel introductory sets to a topic are not always desirable or possible. Nevertheless, a teacher should always think carefully about how he introduces his lessons. If a student is not paying attention at the beginning of the lesson, his attention is unlikely to increase halfway through it.

Be wary of choosing an inappropriate set which may distract the students' attention away from your point. For example, in a lesson on the story of Jada Bharata, bringing a live baby deer to the classroom of young students would rivet the children's attention on the deer for the entire class—just opposite from the desired effect!

Hints on set

Here are some hints on set in sūtra form to help your lesson planning:

- the purpose of set
- 1. to focus student attention on what is to be learned
- 2. to create a frame of reference
- 3. to stimulate student interest and involvement
- · how to induce set
- 1. Preliminary attention-gaining: Make sure your students are attentive before you begin. This is best achieved by pausing, then by looking around the class and waiting until the class is ready. Shouting soon loses its effect.
- 2. Orientation: Select an event, object, process, or device which interests your students and matches your lesson's objectives. If your choice is too far away from either your students' interests or your objectives, then it will block learning. It may also lead to discipline problems. Sets should therefore be appropriate. Choose something that will help structure or focus your lesson, something that will help make the objectives of the lesson clearer. Analogies, examples and puzzling questions are useful for set.

- when to induce set
- at the beginning of a lesson
- when changing topics 2.
- before a question and answer session
- 4. before a discussion
- before an activity

Some examples of simple techniques used to induce set:

- 1. Do something unusual at the beginning of a lesson. For example, empty your pockets on the desk as an introduction to counting and classifying objects.
- 2. Start a lesson on a philosophical point about Lord Caitanya's sankīrtana movement by playing a tape of mrdanga beats.
- Use a set of written instructions. Example: "As you read this report on the evils of slaughterhouses, think about how you might help stop animal slaughter if you could be invisible for two weeks or had five million dollars."
- Use an announcement. Example: "From now on, there will be no chanting of Hare Kṛṣṇa in this room. In the future, we will no longer allow any more chanting!" This could serve as an introduction to a discussion on the Chand Kazi, freedom of religion, the United States Constitution, the purpose of education, or the mahā-mantra.
- 5. Show the students an object and ask questions about it. Example: The black hat that Śrīla Prabhupāda wore in 1969 when he first went to England could be used to set a lesson on preaching spirit, dealing with influential people, England, London, music used in Kṛṣṇa's service, or the dangers of sense gratification.
- 6. Ask a provocative question. Example: "Would you eat meat if it was a matter of life and death?" This could be an introduction to a discussion on morality, karma, and Kṛṣṇa consciousness.
- Use an analogy (serious or humorous).
- Use a startle set. Example: Strike a match for a lesson on the dangers

Note: Too many startle sets will cease to startle a class. And too strong a startle set might over-excite a class and disrupt learning.

Summing Up With Closure

Closure may be technically defined as directing attention towards ending a specific task or learning sequence. The most commonly used school closure technique is also the most ineffective: the ringing of a bell to announce the end of a class! Here is a more effective closure from $\acute{S}r\bar{\imath}$ Caitanyacaritāmṛta. This closure uses glorification of the topics just heard.

By hearing talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu, one is enlightened to the transcendental knowledge of the mellows of Rādhā and Kṛṣṇa's pastimes. Thus one can develop unalloyed love for the lotus feet of Rādhā-Kṛṣṇa. The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Śrī Caitanya Mahāprabhu. This part of Śrī Caitanya Mahāprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise by arguing one will always remain far away. He who has accepted as everything the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, and Advaita Prabhu can attain this transcendental treasure. I offer ten million obeisances unto the lotus feet of Śrī Rāmānanda Rāya because from his mouth much spiritual information has been expanded by Śrī Caitanya Mahāprabhu. I have tried to preach the pastimes of Lord Śrī Caitanya Mahāprabhu's meeting with Rāmānanda Rāya in accordance with the notebooks of Śrī Svarūpa Dāmodara. Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇa dāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

—Cc., Madhya 8.307-313

Student ability to retain what has been heard can be heightened by summarizing the main points at the end of lesson, just as Kṛṣṇadāsa Kavirāja Gosvāmī summarizes Lord Caitanya's pastimes at the end of the Ādi-līlā, Madhya-līlā, and Antya-līlā.

I have thus summarized these pastimes in the Twenty-fifth Chapter. Hearing this, one can understand the whole purport of this scripture. I have now summarized the entire subject matter of the *Madhya-līlā*. These pastimes cannot be described elaborately even in millions of books.

—Cc., Madhya 25.262–263

Two types of closure are often used: cognitive and social. A cognitive closure is directed at consolidating what the students have learned and focusing their attention on the major points covered in the lesson or the lesson segment. Kṛṣṇadāsa Kavirāja Gosvāmī uses a cognitive closure at the end of each of the three divisions of Caitanya-caritamrta.

A social closure is used to encourage the students after a particularly

difficult lesson.

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Krsna's pastimes, his body and mind begin to blossom. and he begins to laugh, sing, and dance. The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpool of unfortunate situations. If one falls into such positions, he is finished. In conclusion I submit to Śrī Kṛṣṇa Caitanya Mahāprabhu, Nityānanda Prabhu, and all the other devotees and readers that I accept your lotus feet as the helmet upon my head. In this way, my purposes will be served.

-Cc., Madhya 25.278-280

It is important to know how your lesson will end before you begin. You and your students will thus feel a sense of the lesson's purpose. As with set, the closure should be interesting in itself and must, of course, refer to what has just been taught. It should summarize in a general way the main points covered.

Closure can also suggest new possibilities and questions. For example, the teacher set his lesson about fruit by cutting, offering, and distributing apple prasādam. An interesting closure to that lesson might be to produce a tomato and to ask the class to find out whether a tomato is a fruit or a vegetable. This question requires them to apply their recently learned knowledge to a new problem. Alternatively, the teacher could complete the lesson by stating to his class: "Well, you've worked hard at this one and, as you say, fruit is produced directly from the blossoms of trees or plants. Next time we meet we will try to discover how many stories from the Caitanya-caritamrta and the Śrīmad-Bhāgavatam mention fruit. It should

These sentences contain a brief reference to social closure, cognitive closure, and a link-in to the next lesson.

Hints on closure

- · the purpose of closure
- 1. to focus attention on what has been learned
- 2. to consolidate student learning
- 3. to draw student attention to the fact that a learning sequence has ended
- 4. to create enthusiasm and a sense of achievement in the students
- · when to use cognitive closure
- 1. at the end of a lesson
- 2. at the end of a learning sequence within a lesson
- 3. immediately after a student discussion or learning activity
- when to use social closure
- 1. at the end of a lesson
- 2. at the end of a particularly difficult learning sequence

Note: Social closure consists of praising and encouraging students and explaining the importance of the material.

- some examples of simple closure devices
- Lesson Topic: Debunking Evolution
 "Now let's stop for a little while and go over what we have learned about the scientists' view of evolution."
- 2. Lesson Topic: Śāstra

 "Well that's been an interesting discussion about Kali-yuga. Kṛṣṇa dāsa
 really summed it up with his 'mandāḥ sumanda-matayo' quote. Now
 let's list all the symptoms of Kali-yuga that we mentioned. Kṛṣṇa dāsa,
 you begin. OK?"
- 3. Lesson Topic: Math "Well, you seem to have learned how to make bar graphs. Could we use a bar graph to compare book distribution now with book distribution ten years ago?"

Set and closure appraisal guide

Here's some questions you can ask yourself to evaluate your performance.

- set
- Comment on the effectiveness of your set in gaining the students' interest.
- 2. Did your set help the students become more interested in the main part of the lesson?
- 3. Was the relationship between your set and the main part of the lesson (cognitive link) clear to the students?
- closure
- 1. Was your closure in itself interesting?
- 2. Did your closure reinforce the students' interest in the lesson?
- 3. Was the relationship between your closure and the rest of the lesson (cognitive link) clear to the students?
- 4. Did your closure create a sense of achievement (social link) in the students?

Evaluation: An Ongoing Process

Teachers and students live together in crowded facilities for many hours a day and many days a year. Gradually, the "crowd" becomes a group with distinctive patterns of interaction and norms. Teachers are often faced with problems of communication and control—and so are the students. Both teachers and students are under the constant surveillance of each other. An effective teacher tests his results while he is dealing with his students.

ŚRĪLA PRABHUPĀDA: That you have to test. Now I have given you this one formula. By following any guru or any principle, if you actually develop your love of God, then it is nice. Otherwise it is useless waste of time. That is the test.

—Conversations, Vol. 2, Boston, December 23, 1969

A teacher evaluates his own teaching performance and discards methods that are ineffective. He also improves those that "almost work." A good teacher never thinks of himself as an expert teacher, but rather as an apprentice to a craft he can never completely master.

Of course, evaluation also exists in other forms. Specifically, teachers evaluate student performance using tests and report cards. I will not discuss tests and report cards here, but we will briefly discuss the duty of a teacher to evaluate how well his students are assimilating their lessons.

Students who, at a lesson's end, are sitting back with a glazed look in their eyes may be puzzled, bewildered, or may not have understood anything. Watch for these signals during the lesson and when students are working on their own. When students are working individually, circulate around the room or at least keep a watchful eye on them. Approach students who seem stuck and ask them if they know what to do. If they answer "yes," don't immediately accept their answer. Ask them to explain it to you. If their explanation is a good one, you can then use it with other students. If it is not, re-explain the task in simpler terms or ask another student to explain it. If a particular student often does not understand, direct questions to him during your explanations, and again during class discussions—preferably in a relaxed, friendly manner. "Now, Kṛṣṇa dāsa, can you tell us what we have to do?" is more effective than barking, "Kṛṣṇa dāsa, have you been listening?"

If the majority of the class doesn't understand a topic, it is usually better to leave the topic and return to it after you have re-thought and replanned it. A teacher's spontaneous attempts to re-explain often adds confusion. If a new explanation is needed but you are not sure how to proceed, leave the topic and return to it after you have given it further thought. If it is absolutely impossible to leave the topic, first settle the children down. Then ask them to stop whatever they are doing. "Now, [Pause] I want you to listen very carefully." Explain the lesson again in a simpler way. Ask some students questions about the topic. Summarize their answers in their own words and then again check that they have understood.

Evaluation Within a Planned Lesson

How will I know whether my lesson objectives have been achieved and the students have assimilated what I have taught?

Early the following morning, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, and He saw the Lord rise from His bed. The priest there presented Him with garlands and prasādam that had been offered to Lord Jagannātha. This pleased Caitanya Mahāprabhu very much. Carefully tying the prasādam and garlands in a cloth, Caitanya Mahāprabhu hastened to the house of Sārvabhauma Bhaṭṭācārya. He arrived at the Bhaṭṭācārya's house a little before sunrise, just when the Bhaṭṭācārya was arising from bed. As Sārvabhauma Bhaṭṭācārya arose from bed, he distinctly chanted, "Kṛṣṇa, Kṛṣṇa." Lord Caitanya was very pleased to hear him chant the holy name of Kṛṣṇa. The Bhaṭṭācārya noticed Śrī Caitanya Mahāprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet. The Bhaṭṭācārya offered a carpet for the Lord to sit upon, and both of them sat there. Then Śrī Caitanya Mahāprabhu opened the prasādam and placed it in the hands of the Bhaṭṭācārya. At that time, the Bhaṭṭācārya had not even washed his mouth, nor had he taken his bath nor finished his morning duties.

* * *

Will Sārvabhauma Bhaṭṭācārya, who has just been converted by Caitanya Mahāprabhu from smārta-brāhmaṇa principles to Vaiṣṇavism, pass the Lord's test?

Nonetheless, Sārvabhauma was very pleased to receive the *prasādam* of Lord Jagannātha. By the mercy of Śrī Caitanya Mahāprabhu, all the dullness in the mind of Sārvabhauma Bhaṭṭācārya was eradicated, and he ate the *prasādam* offered to him. Śrī Caitanya Mahāprabhu said: "Today I have conquered the three worlds very easily. Today I have ascended to the spiritual world. I think that today all My desires have been fulfilled because I see that Sārvabhauma Bhaṭṭācārya has acquired faith in the *mahā-prasādam* of Lord Jagannātha. Indeed, today you have undoubtedly taken shelter of the lotus feet of Kṛṣṇa, and Kṛṣṇa, without reservation, has become very merciful towards you."

—Cc., Madhya 6.216-232

* * *

Just as Śrī Caitanya Mahāprabhu ascertained Sārvabhauma Bhaṭṭācārya's progress after His instruction the previous day, a teacher, after delivering a planned lesson, should be able to clearly discern how well his students assimilated what he taught.

If a lesson has been properly planned, much of the teacher's work of evaluation is already done; the objectives themselves, if correctly written, should contain their own criteria of evaluation. The simplest and most direct method to help a teacher discover what students have learned is for the teacher to ask specific, oral questions at the end of the lesson.

Other methods can also be used:

After Mahārāja Parīkṣit heard Śukadeva Gosvāmī's explanation of the hellish planets in the Fifth Canto, he then asked his teacher how a soul can become freed from his sinful reactions and thus avoid suffering in hell. Śukadeva's reply tested his student's understanding:

My dear King, if before one's next death whatever impious acts one has performed in this life with his mind, words, and body are not counteracted through proper atonement according to the descriptions of the *Manu-samhitā* and other *dharma-śāstras*, one will certainly enter the hellish planets after death and undergo terrible suffering, as I have previously described to you.

Purport: Devotional service is so strong that if one fully surrenders to Kṛṣṇa and takes fully to His devotional service, the reactions of his sinful life immediately stop. Therefore in response to the inquiries of Parīkṣit Mahārāja, Śukadeva Gosvāmī, his guru, could have immediately explained the principles of bhakti, but to test Parīkṣit Mahārāja's intelligence, he first prescribed atonement according to karma-kāṇḍa, the path of fruitive activities.

—Bhāg. 6.1.7

After Mahārāja Parīkṣit rejected the above reply of Śrīla Śukadeva Gosvāmī, Śukadeva agreed with Parīkṣit's analysis that mere atonement, being also fruitive, will not release one from the tendency to act fruitively. Śrīla Prabhupāda explains in a purport:

Purport: The guru, Śukadeva Gosvāmī, has examined Parīkṣit Mahārāja, and it appears that the King has passed one phase of the examination by rejecting the process of atonement because it involves fruitive activities.

-Bhāg. 6.1.11

The gurukula student's ability to assimilate lessons can be evaluated in many ways. Deep and probing questions or tasks and quizzes, either at the lesson's end or at the beginning of the period on the next day, can be used. Evaluating on the following day has a further use: it lets us know what—if anything—students remember one day later!

Teacher Liveliness

Hearing about Kṛṣṇa is purifying whether or not we are attentive to the words spoken. But the effects of hearing are greater if we can concentrate our attention while hearing.

Śrīla Prabhupāda: Because I was serious to hear, therefore now I am serious about kīrtanam, which means speaking, or preaching. Do you follow what I say? Yes. So one who is serious about hearing, he can become a future nice preacher. Śravaṇam kīrtanam smaraṇam. Then consciousness will automatically develop because unless your mind is concentrated, your consciousness is right, you cannot rightly hear or speak. Śravaṇam kīrtanam viṣṇoḥ smaraṇam pādasevanam. And then the development, "How I shall serve Kṛṣṇa? Kṛṣṇa is so loving. Kṛṣṇa is so great," that automatically comes.

-Conversations, Vol. 1, Columbus, Ohio, May 10, 1969

* * *

Using liveliness is one way a teacher attempts to aid his students in their attentiveness. From this perspective, a teacher's liveliness is useful. On the other hand, if a teacher allows gestures, pauses, or humor to become an end unto itself and the students.

come an end unto itself, such stage play helps no one.

Although an inclination for drama can be useful, especially with younger children, drama is not a prerequisite for successful teaching. True teaching demands only deep Kṛṣṇa consciousness. Still I have included these simple, natural techniques because they can be helpful. Increasing our ability in even one area of liveliness can make a tremendous difference in capturing a student's attention so he can attentively hear about Kṛṣṇa.

The teacher's voice

The component angas (parts) of an effective voice are mentioned in the Vedic literature as varna (quality), svara (pitch), mātra (pause), bala (emphasis), sama (modulation), and santana (combinations of the above). If a teacher is blessed with or can train himself in these angas, capturing and quite easy.

As a basic principle, make sure you speak loudly and clearly enough so your students can easily understand your words. A dull, flat voice leads to a dull, flat class. Śrīla Prabhupāda used to change his voice when he wished to emphasize a point. Public Domain. Digitized by Change his voice when he

ŚRĪLA PRABHUPĀDA: Yes. Temple is open for everyone. Let them come and sit down, chant Hare Kṛṣṇa, hear <code>Bhagavad-gītā</code>. We don't say, "Oh, are you potter? No. You are not allowed." No. We don't say that. Everyone is welcome. Come on. And what is the business? Chant Hare Kṛṣṇa. Everyone can do it. And what is the next business? We read some nice philosophical portion from <code>Bhagavad-gītā</code>, Śrīmad-Bhāgavatam. Yes. You have got ears. (Shouts!) But the rascals are not coming! That is their rascaldom. Because they will go to hell. We are offering the greatest facility, but they are such rascals they are not coming. This is a rascaldom civilization.

-Conversations, Vol. 1, Montreal, July 16, 1968

* * *

Variations in tone, expressiveness, pitch, volume, and rate of speech all help liven up a lesson. As an initial step, you should try varying the rate of your speaking. You will find that when you change from one speed of talking to another, from slow to fast or fast to slow, students renew their attention in what you are saying.

Silence

Silence has power. A short pause before saying something important is an effective way of holding attention. A sudden pause in the middle of a sentence gains attention. A three-second pause gains attention. A twenty-second pause can be agonizing for an audience. Try reading the above paragraph aloud. Pause every time you come to the word "pause."

New teachers tend to be afraid of pauses and silence and rush to fill them with extra questions or statements. An experienced teacher always pauses after he asks a question. If he thinks the student could extend his answer, he may pause again after the student stops talking. This usually

prompts more speech.

Movement

For variety move around the classroom. When holding a question and answer session, stand away from the blackboard so that when it's time to write again on the board, you can move towards it. If you are talking to a small group of students in your class, move gently toward them. If you wish to observe the whole class, move slowly toward the back wall so you can see the students but they cannot easily see you. All of the above movements compel the students to make sensory adjustments. This will help maintain or regain their attention. Sudden body movements or sudden stops gain the attention of students and, if not used too frequently, are useful techniques.

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Gestures

Gestures of the hands, body, and face all convey meaning. If you nod very quickly in England, it means "Yes." In India, the head movement similar to "no" in the West means, "Very good." If you raise your eyebrows and slightly open your mouth in the USA it means, "I am astonished." If you raise them slightly along with nodding your head slightly, it's an acknowledgment of understanding and an invitation to please continue. The above examples are, of course, a few of the many gestures one uses to communicate. What other nonverbal facial and hand gestures do you know?

Eye contact and eye movements

Eye contact and eye movements help convey messages and control interaction. If you stare hard at someone while talking to him, he will feel difficulty interrupting you. If you stare at every part of his body except his face while he is talking to you, he will have difficulty concentrating on what he himself is saying. If a person opens his eyes wide, he is usually saying, "That's interesting." If he opens them very wide, he is usually alarmed. Glancing around the room and making deliberate eye contact with each student is a sure way, in any lecture, to keep the students attentive. Keep eye contact during a lecture and watch for blank looks, yawning, and shuffling.

Focusing

On occasion, you may want students to pay particular attention to an object or idea. To do this, you can combine several of the above techniques at once while making a point. For example, suppose you want to encourage the students to read Canto Two, part 1, of the Śrīmad-Bhāgavatam. You can say in an excited voice, "This Bhāgavatam is non-different from Kṛṣṇa! Simply by reading it, all perfection is attained!" As you are saying this, you can point or walk towards the book shelf, use emphatic gestures, open your eyes wide and/or put in a long pause between the two sentences.

Switching sensory channels

The simplest visual aid is the blackboard. Through it, the students' sense of sight is focused on the materials that are to be learned. This into reiterate points, and to write definitions. If you like, you can write the lesson outline on it before class. But don't write too much.

In Fiji during his tour in 1976, Śrīla Prabhupāda wished to show his hosts a letter he received. Although he obviously could have read the letter aloud, he nevertheless requested his servant to find an opaque projector to project the letter on the wall. After hearing his servant explain that none was available, Śrīla Prabhupāda expressed his desire that his entourage henceforth carry one with them.

Most teachers use oral and visual cues simultaneously: they gesture while talking. One can also vary stimulation by using just one of the student's sensory channels. For example, one can produce a summary on a chart and say, "Here are the main points," and then remain silent and let

the students read the sheet.

* * *

Nature kindly provides many varieties of instructional aids. Pray for the spiritual intelligence to see how they can be used in Kṛṣṇa's service. In chapter 6 of the *Chāndogya Upaniṣad*, the story of Śvetaketu is told.

When Svetaketu returned home after completing his education in the house of his preceptor, his father inquired what he had learned. He asked, "Have you inquired of your preceptor about that substance which one cannot hear or see and which is beyond all perceptions and conceptions?" Svetaketu answered in the negative, so his father, Uddālaka Āruṇi, began to teach him.

He first asked his son to bring a fruit from a banyan tree. When Śvetaketu brought it, his father asked him to break it open and tell him what he perceived after breaking the fruit. After breaking open the fruit Śvetaketu replied that he had found countless seeds. Uddālaka then asked him to break one of those tiny seeds and explain what he could see. Śvetaketu said, "Father, I have broken the most tiny seed, but I find nothing." Uddālaka replied, "My child, where you perceive nothing, there dwells the life of a mighty banyan tree. For out of this seed, a vast banyan tree has come into existence. Uddālaka then pointed to the immense banyan tree standing in the distance, "In fact, this great tree has come into being from that finest essence which you fail to perceive with the naked eye. If you understand this finest essence then you will know the science of sciences. Every living entity has that finest essence as its soul. That is reality! You too are a spirit soul, O Śvetaketu."

The father then directed his son, "Place this salt in a bowl of water and then come to me in the morning." Svetaketu did as he was asked. The following morning, Uddālaka spoke to Svetaketu. "Bring me the salt which you placed in the water last night." The son looked and of course found

that the salt was invisible and had dissolved into the water.

Uddālaka said to him, "Taste it from the surface of water. How is it?" The son replied, "It is salty." "Taste it from the middle. How is it?" The son again replied, "It is salty." His father then said, "Throw it away and then come here." Svetaketu did so while musing, "The salt [which I put into the water, though melted and invisible] exists forever." Uddālaka then instructed Svetaketu: "In this body, you may not perceive yourself—the soul—yet my son, you are a spirit soul nevertheless."

* * *

One can also use other media—tape recordings, slides, drawings and videotapes—so that attention is directed away from the teacher for a short time.

* * *

I once saw Śrīla Prabhupāda use media for his preaching in Kobe, Japan during 1972. He preached strongly to a group of expatriate Indians one evening and the following morning called the local Indian leader to his room. Sitting cross-legged on a couch, looking as grave and immovable as the Himalayan Mountains, Śrīla Prabhupāda simply turned on a tape recorded message which explained how Kṛṣṇa consciousness was not Hinduism. The leader sat respectfully on the floor. As we all listened to the tape, Śrīla Prabhupāda's mouth turned far down at the corners. When the recording was finished, the room was silent and heavy. Śrīla Prabhupāda then began to speak.

* *

When the teacher again "returns" to prominence, students are more likely to be attentive to his words and gestures. Again, as with all techniques, the purpose is to focus the students' attention and thus enable them to hear about Kṛṣṇa.

The Power and Use of Examples, Analogies, and Stories

The Supreme Personality of Godhead said, "It is said there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas."

Purport: Now, there is no ready experience in this world of a tree situated with its branches down and its roots upward, but there is such a thing. That tree can be found beside a reservoir of water. We can see that the trees on the bank reflect upon the water with their branches down and roots up. In other words, the tree of this material world is only a reflection of the real tree in the spiritual world.

—Bg. 15.1

The spiritual world exists in truth. The material world is its reflection. Although the spiritual world is unknown to the conditioned souls in the material world, it is not unknowable. We can understand it both through \dot{sastra} and through those liberated souls whose lotus feet, although appearing to rest upon matter, actually step within the realm of spirit. Those souls who know that spiritual world often guide us through the use of examples,

analogies, and stories that tell us seemingly of the familiar material world, but which allow us glimpses of spiritual principles. Thus examples, analogies, and stories have always played a large part in spiritual instructions.

An example is a fact that exhibits a general rule.

An analogy is a process of reasoning or learning that compares dissimilar items that have parallel aspects.

A story is an account of an incident or series of events.

* * *

Examples

Here is an instance where Śrīla Prabhupāda, using the example of his own sannyāsa initiation, explains the sannyāsa initiation of Śrī Caitanya Mahāprabhu.

Hayagrīva: How does He accept sannyāsā?

ŚRĪLA PRABHUPĀDA: Sannyāsa, there is a ceremony. Just like we have got the initiation ceremony.

Hayagrīva: Did He have a spiritual master?

ŚRĪLA PRABHUPĀDA: So He accepted spiritual . . . Not spiritual master, but a sannyāsa-guru. That is also master, but he's not spiritual master. But he's also considered as sannyāsa-guru, spiritual master who offers him sannyāsa. Just like myself, I took initiation from my Guru Mahārāja, but I took sannyāsa from a Godbrother who is a sannyāsī. So my original guru is that spiritual master who initiated me, but he's also as dīkṣā-guru. Like that. Teacher.

-Conversations, Vol. 1, San Francisco, April 5, 1967

* * *

Śrīla Prabhupāda uses the following example while preaching to a disciple in Australia.

ŚRĪLA PRABHUPĀDA: Just try to understand this example. You require the flame, not the smoke. But if you are satisfied with the smoke, that is your business. If you simply be satisfied—"The smoke is also fire. Unless there is fire, why the smoke comes?"—that's a good argument, but smoke will not help you. You require the flame. That flame cannot be produced if the wood is wet. Wet means materially contaminated. Is that example all right?

—Conversations, Vol. 10, Melbourne, July 1, 1974

Analogies

Analogies give us access to spiritual knowledge through the mundane. Śrīla Prabhupāda states this in the following conversation:

ŚRĪLA PRABHUPĀDA: So *narādhama* means lowest of the mankind. In the human form of life one should understand that as there is a pilot in the airplane, there is a pilot on this big cosmic manifestation.

YOGEŚVARA: Yes, but his last reaction to that was that he always finds Indian analogies amusing.

ŚRĪLA PRABHUPĀDA: But he has no other knowledge. Without analogy he cannot understand. Then it will be dogmatic. So if you go this way you are dogmatic, and if you go this way, analogy. Then what way he will take?

-Conversations, Vol. 10, Paris, June 13, 1974

In the following conversation with members of the Mensa Society (a society of "geniuses" in England), Śrīla Prabhupāda clearly states that analogies are for everyone, even geniuses, not just for children and the

less intelligent.

ŚRĪLA PRABHUPĀDA: God is spirit and you are spirit. Therefore you have to take lessons from God. In the *Bhagavad-gītā* it is stated there *mamaivāmśo jīva-loke*, that these living entities they are My parts and parcels. So, because part and parcel of God, therefore the part and parcel must be active on account of God. That is real life. Why stop activity? That is real life.

Mensa member: I fear, Swami, if I may say so, without disrespect, that in some ways you're preaching to the converted and you only make it more muddled to me by giving analogies. Don't you feel that at times?

GUEST: I think the Swami's used to, probably used to talking to people that need this . . .

ŚRĪLA PRABHUPĀDA: When there is a truth spoken by God that living entities are My part and parcel, *mamaiva*. Why shall I not give the analogy? How do parts and parcels act? I must give analogy. Otherwise how they can understand?

Mensa member: It's like for some people . . .

ŚRĪLA PRABHUPĀDA: For understanding analogy must be there. Analogy is created for understanding.

-Conversations, Vol. 3, London, September 4, 1971

Stories

In Kali-yuga, people in general do not have the intellectual capacity or the patience to study philosophy. Therefore the Mahābhārata, which is full of instructive stories, was written by Śrīla Vyāsadeva.

Thus the great sage Vyāsadeva, who is very kind to the ignorant masses, edited the Vedas so they might be assimilated by less intellectual men. Out of compassion, the great sage [Vyāsadeva] thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahābhārata for women, laborers, and friends of the twice-born.

Purport: The less intelligent class of men, namely women, śudras, and unqualified sons of the higher castes, are devoid of necessary qualifications to understand the purpose of the transcendental Vedas. For them the Mahābhārata was prepared. The purpose of the Mahābhārata is to administer the purpose of the Vedas, and therefore within this Mahābhārata the summary of the Vedas, the Bhagavad-gītā is placed. The less intelligent are more interested in stories than in philosophy, and therefore the philosophy of the Vedas in the form of the Bhagavad-gītā is spoken by the Lord Śrī Kṛṣṇa.

-Bhāg. 1.4.24-25

The Śrīmad-Bhāgavatam also contains many stories, some of which are literally true and some are allegories, extended analogies. All, however, instruct the reader on how to perform pure devotional service. Here is the opening verse of an allegorical story. Nārada Muni instructs Mahārāja Pracinabarhisat by use of this story to free the king from attachment to ritualistic fruitive activities.

> atra te kathayişye 'mum itihāsam purātanam purañjanasya caritam nibodha gadato mama

In this connection I wish to narrate an old history connected with the character of a king called Purañjana. Please try to hear me with great attention.

-Bhāg. 4.25.9

Although people in general have little taste for philosophy, everyone listens attentively to a story, Śrīla Prabhupāda, therefore, also spiced his preaching with many, many stories, which were always instructive and often humorous:

ŚRĪLA PRABHUPĀDA: Yes. Equal to dog. Because he has no other conception except those four principles, eating, sleeping, mating and defending. That is there in the animals. Don't you see the swans? They are enjoying sex life. So what is the difference between man and them? A man also does like that. So long one is not above these four principles of animal demands, he's as good as animal. To meet animal demands in a polished way is not civilization. One must be above the animal demands. That is civilization. You have read that poetry, "Alexander and the Robber?" Have you read?

Mālatī: I don't think so. Say again?

DEVOTEE: "Alexander and the Rabbit?"

Mālatī: No.

ŚRĪLA PRABHUPĀDA: Alexander the Great, you have heard the name?

MĀLATĪ: Yes.

ŚRĪLA PRABHUPĀDA: He conquered all over the world almost. He went to India also. So he met one robber. So he arrested. Alexander, he was king. The robber said, "Why you have arrested me?" "Because you are robber." "Oh, you are also great robber." When Alexander was charging him that, "You have done this," oh, he charges, "You have done this. I have entered a private house; you have entered a private state. So you are a big robber." Then he released him, "Yes, what is the difference between robber and me?" And Alexander, from that day, he stopped his conquering propaganda. "Alexander and the Robber." The robber proved that "You are a big robber only. But because you are big robber, therefore you are called 'Alexander the Great.' But my business is the same as yours—encroaching upon others' property. Why do you think that I am culprit and you are innocent? You are also culprit. If I had power, I could have punished you. And you have now power, you are trying to punish me." So Alexander the Great was convinced by the robber.

-Conversations, Vol. 1, San Francisco, March 23, 1968

* * *

In our next example, Śrīla Prabhupāda continues telling the story of Śrī Caitanya Mahāprabhu's taking *sannyāsa*. Notice how moving is Śrīla Prabhupāda's rendition:

ŚRĪLA PRABHUPĀDA: Then His renunciation of householder. He became sannyāsa. After taking sannyāsa, when He was going towards Vṛndāvana, He became always almost mad. So Nityānanda was with Him. When He saw that Lord Caitanya was in ecstasy, He misled Timb His plan was that "I shall take

Lord Caitanya to the house of Advaita, and then I shall call His mother to see Him for the last time. If Caitanya goes away from this very point His mother will not be able to see Him." So out of sympathy He said, "Well, Śrīpāda Caitanya, this side is not Vṛndāvana. You go . . ." He just misdirected Him. And he sent one man to Advaita to receive Him that "He has taken sannyāsa; just try to make arrangement to receive Him. Then We shall meet." So when He came near the house of Advaita He saw that Advaita was waiting. So then He, I mean to say, came to His senses. "Oh, I am misled? I have come to Advaita's house? How is that Nityananda? You showed Me this way to Vṛndāvana." Then Advaita said, "Oh, wherever You stay, that is Vṛndāvana." Now Advaita says, "All right, please come to my house." So he received Him and took Him there and sent news to His mother that "Your son has now taken sannyāsa. Now if you want to see Him for the last time please come and see." So in this way at Advaita's house He remained for sometime. Say about a fortnight. And during that time, in the beginning, His mother came and His mother became so much sorry. His mother saw that her son has taken sannyāsa; no more He'll come to her house. So she was crying. And Caitanya Mahāprabhu fell at her feet and begged, "My dear mother, yes. This body belongs to you. This body should have been engaged for your service. Unfortunately I've made a mistake. I have already taken sannyāsa. Please excuse Me."

-Conversations, Vol. 1, San Francisco, April 5, 1967

* * *

The following example, from the opening to a story from *Kṛṣṇa Book*, Volume 2, p. 29, teaches us that everything should be offered to Kṛṣṇa.

While Kṛṣṇa and Balarāma were passing in this way, They saw a washerman and dyer of clothing. Kṛṣṇa was pleased to ask him for some nice clothing. He also promised that if the washerman would deliver the nicest dyed cloth to Him, he would be very happy, and all good fortune would be his. Kṛṣṇa was neither beggar nor was He in need of clothing, but by this request He indicated that everyone should be ready to offer to Kṛṣṇa whatever He wants. That is the purpose of Kṛṣṇa consciousness.

* * *

Which points suitable for preaching can you find in this next story told by Śrīla Prabhupāda?

ŚRĪLA PRABHUPĀDA: There is Tulasī das's poetry, din ka ḍākinī rat ka bhāginī gargara bhāginī kuṣe. Bhāginī. Tulasī das had very good, beautiful wife, and he was very much attached to her. So the system is that young girls, a very minor age, were allowed to live with husband—say, after 13 or 14 years old, when

she has attained puberty. So the system is six months in the father's house and six months with the husband. In this way, going and coming. But when she is older she can remain continually with her husband but not in the beginning. Because after all, she is young girl, so she cannot tolerate the separation from father and mother. Six months here, six months there. So Tulasī das, as soon as his father-in-law would come to take his daughter, he wouldn't allow. He wouldn't allow.

Brahmānanda: Oh, he's so attached.

ŚRĪLA PRABHUPĀDA: Yes. "She'll go later on. She'll go." So the father went back. In this way, several times. Then it was agreed that the girl would go to the father's house. The father took the girl in the morning, and in the evening Tulasī das went there. His wife chastised, "You are such a rascal fool that I have come this morning and by evening you are here? You have so much attachment for the skin?" Just like husband and wife talking. That struck him very badly, and he immediately left that place. Left home for good. Yes. And that was the initiation. Then he took up writing about Rāma. That is Tulasī das's life.

—Conversations, Vol. 1, New York, April 12, 1969

Preaching points are easily embedded within stories, and a hearer will benefit according to his sincerity and qualification. Teachers can preach subtly and with diminished resistance from their students by using stories. Everyone, including Kṛṣṇa Himself, greatly appreciates preaching when it is done in subtle ways.

vedā brahmātmā-viṣayās tri-kāṇḍa-viṣayā ime parokṣa-vādā ṛṣayaḥ parokṣaṁ mama ca priyam

The *Vedas*, divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and *mantras*, however, deal in esoteric terms, and I also am pleased by such confidential descriptions [indirect explanations].

—Bhāg. 11.21.35

Śrīla Prabhupāda used indirect teaching quite frequently. One example was with a devotee, Rāmānuja, who achieved the great fortune of associating with Śrīla Prabhupāda in India during 1967. Rāmānuja, it seems, was attached to his haircand beard main. Digitized by eGangotri

Rāmānuja's beard was huge. Looking like an ordinary hippy, he misrepresented Śrīla Prabhupāda wherever he went. Prabhupāda told Acyutananda, "Tell your friend to shave." Acyutananda and Rāmānuja talked, but Rāmānuja wouldn't shave. Wanting Rāmānuja to agree on his own, Prabhupāda didn't ask him again, but when a copy of the latest *Back to Godhead* magazine arrived from the States, Prabhupāda got an idea. Two illustrations in the magazine showed Haridāsa Ṭhākura converting a prostitute. After her conversion the prostitute had shaved her head. Showing the pictures to Rāmānuja, Prabhupāda asked, "What is the difference between this picture and that picture?"

"I don't know, Swamiji," Rāmānuja replied.

"No," Prabhupāda said, pointing to the pictures. "What is the difference in this picture?"

"Oh, she's a devotee."

"Yes," Prabhupāda said, "but what else?"

"Oh, she has a shaved head."

"Yes," Prabhupāda smiled. "A devotee has a shaved head."

"Do you want me to shave my head?"

"Yes."

Rāmānuja shaved.

—Śrīla Prabhupāda-līlāmṛta, Vol. 3, p. 210

Kṛṣṇa also taught Indra in an indirect fashion. Instead of directly explaining to Indra that He was the Supreme Personality of Godhead, Kṛṣṇa lifted

Govardhana Hill so that Indra would himself arrive at the correct conclusion.
"My dear Lord, You are the Supreme Personality of Godhead. I offer my respectful obeisances unto You. Due to my gross ignorance, I created great disturbance in Vṛndāvana by sending torrents of rain and heavy hailstorm. I acted out of severe anger caused by Your stopping the sacrifice which was to be held to satisfy me. But, my dear Lord, You are so kind to me that You have bestowed Your mercy on me by destroying all my false pride. You are not only the Supreme Controller, but also the spiritual master of all living entities."

-Kṛṣṇa Book, Vol. 1, p. 182

Through a story, like the telling of the above story of Kṛṣṇa's lifting Govardhana Hill, points can be preached strongly. Through a story, a hearer will push himself to reach the conclusion, just as Mahārāja Indra did.

Stories are also easier to remember than a list of facts. Facts may also be more easily remembered if embedded within a story. Through stories, young students—or students studying a second language—can be helped in their general language development, especially reading, writing, and speaking skills.

What Makes a Good Story?

A story that will capture the mind of a listener has specific qualities to its beginning, middle, and end. Below I explain those qualities along with a few story-telling hints.

beginning

- a. based on a conflict or some other kind of tension
- b. captivating, by presenting the tension in seed form

The heart of a story is a basic conflict or tension that is presented in the opening, struggled with in the middle, and resolved at the story's end. This conflict is like a thread that runs throughout the story—from beginning to middle to end—and ties it together. Without a conflict, the story's beginning will be confusing, its middle flat, and its ending dull. Carefully discern and keep clearly in your mind exactly what is the conflict of the story before you begin telling it.

The opening of the story must be attractive enough to immediately capture the mind of the hearer. A colorful description, a direct statement by a character, or an action scene can all be effective openers. The key element in the opening, however, is that it contains in seed form a glimpse of the conflict or tension that makes up the story's thread. If the opening is dishonest (captivating but not directly related to the conflict of the story),

listeners will lose trust in the story-teller.

· middle

- a. step-by-step movement towards resolution
- b. keep the outcome always unsure; tension or uncertainty is needed throughout

After the story's opening is presented, the story must progress, scene by scene, step by step. Each scene must relate to the conflict and each must increase the listener's curiosity; what will happen next? Each scene must push the action closer to resolution, while always keeping the outcome uncertain.

- ending
- resolution—the element of surprise
- lesson, moral, or preaching point
- don't drag the story on: end it smoothly and sweetly as soon as the story is truly over.

An adept story-teller can tell a time-worn favorite in his special way and still increase the delight of his listeners. But as a general rule, the audience shouldn't be able to guess the story's conclusion until the speaker reveals it. When the conclusion comes, it should arrive as a satisfying surprise—a tying-up of the thread of conflict that has tugged us onward throughout the story.

Woven unspoken within that ending, or carefully placed as if a purport at the end, a lesson, moral, or preaching point should conclude each story. This conclusion can be either directly stated or paroksam, indirectly explained.

As soon as the story is over, stop. Don't let the exhilaration of success spoil the affect of the story's ending. Stop while interest is still high.

Choosing a story to tell

The first principle in choosing a story is to choose one that you like, one that has meaning and significance for you. Also choose a story that you are capable of telling—not one that requires knowing a story-line that you have not yet learned, remembering detailed knowledge you don't yet have, or speaking in accents you haven't yet mastered.

A good story well told on the wrong occasion is also ineffective. Choose

a story suitable to serve your current purposes.

Learning the story

Story-telling, like all things in this material world, also has its controversies. One revolves around the proper way to learn the details of a story. One method is "word by word memorization." We do not recommend this system for it leaves no room for spontaneity. But we do suggest the following six points:

be "in" the story

Attempt to get a feel for the time and place of the story's setting. Practice understanding the moods of each major character you will be representing. Describe them all either to yourself or to a friend goth

Think of the structure as if it were a map leading you from the story's start to its conclusion, with each scene or step like a town that you must stop in on the way.

visualize the details of each scene

One way to learn what is to happen within a scene is by memorizing the action, speeches, dress, scenery, and facial features of the characters through words. "Kṛṣṇa was wearing a yellow dhotī, with pearls and red and green jewels strung in four sparkling strands around His neck. Three peacock feathers adorned the golden crown regally resting upon His black silken hair. His eyes danced over His devotees; His laughing smile made all others smile; and His strong arm rested upon the shoulder of Śrīdāmā."

But rather than memorizing this word for word, we recommend that you "visualize", or actually see the details in your mind's eye: the clothing Krsna is wearing, His actions, His facial expressions, the breath-taking scenery of Vraja.

"be there" when you tell the story

If you follow the first three steps, you will know your way—from beginning to end—through the story. Therefore, when you relate any specific scene, you will be able to concentrate on "being there."

Being there—actually realizing and relishing the story as you tell it is what makes a story powerful. The language used to tell the story can sweeten the telling, but it is secondary to being there.

be careful with śāstra

Be careful when telling śāstric stories. Make sure you don't become carried away in your "visualization" and imagine śāstra stories which are not accurate.

practice

Nothing worthwhile is easy to obtain. Practice makes perfect.

Aids and techniques for story-telling

I have divided the techniques of story-telling into four parts:

- Techniques of voice 1.
- Non-verbal expressions 2.
- Using story-telling aids CC-0. In Public Domain. Digitized by eGangotri Other story-telling techniques 3.
- 4.

Please note that many of these techniques are described in more detail in the section on "Teacher Liveliness." I have only summarized them here.

1. Techniques of voice

Vary your voice by sometimes speaking loudly and then quickly dropping to an intimate whisper. Speak quickly at times, when describing action parts. And at more grave, tense, or emotional times, when the action needs

emphasis, speak slowly and use pauses in your speech.

Characterization, or changing your voice to fit the qualities of a specific character, is an addition that can help a story teller. But it is not a requirement for being able to effectively tell a story. If your voice isn't flexible, or if you cannot credibly sound like a cow or a $gop\bar{\imath}$, it is better to speak in your normal voice. When characterization is done improperly, everyone laughs, regardless of the mood the story is attempting to evoke.

2. Non-verbal expressions

Use your hands, facial expressions, and especially your eyes to increase the drama. But don't over-dramatize. Save your power for the main scenes.

3. Using story-telling aids

Props, such as a stick, a whistle, a picture, the view outside your window, or the sound of the rain on the roof, can all be used. At times, music is also useful as a background and for setting the mood. Remember that story-telling is based only on the potent sound vibration from a speaker activating and interacting with the mind, intelligence, and imagination of an attentive hearer. Extras are not truly needed.

Humor is useful in some stories, but it shouldn't be used haphazardly when it doesn't enhance the conflict, tension, or main mood of the story.

4. Other story-telling techniques

It is good to begin a story-telling session with a "ritual," or a specific set of opening behavior. An opening ritual helps to gently induce a receptive mood among your listeners. An example of an effective ritual is to have students sit quietly around you, with hands folded, as you sit silently on your special cushion. You can then bow and offer one stick of incense to a picture of Śrīla Prabhupāda (or Kṛṣṇa, Lord Caitanya, etc.) before beginning each story session.

Set the mood of the story and introduce it at the beginning. This can be done simply with a verbal introduction: "Many years ago, a sad event took place in the kingdom of Citraketu. It was as if a curtain of gloom had descended upon the entire land." A more jolly introduction for a different sort of a story could be "Gopāla Bhan was the king's joker. Yet, he was an

intelligent adviser and saved Mahārāja Kṛṣṇacandra from many difficult situations. But each and every thing that Gopāla did made the entire kingdom laugh. Once . . ."

Rivet your listeners' attention with continuous eye contact as you speak. Glance from the eyes of one student to another and slow down your words.

Pause frequently during dramatic parts of the story.

If it suits your purposes, follow up stories with discussion, questions, and comments.

Part Four

Teaching Through Discussion

Uses of Discussion

The Basic Means of Instruction: Lecture or Discussion?

Questioning and attentive hearing are the basic means of instruction used in the Śrīmad-Bhāgavatam. The same method, paripraśnena, is recommended by Śrī Kṛṣṇa when instructing Arjuna on how to receive knowledge by approaching a bona fide spiritual master. Although questioning and hearing authoritative answers may be considered the prime instructional method in Kṛṣṇa consciousness, we will now learn of another one—discussion.

Discussion was often used by Śrīla Prabhupāda to train his disciples. He wanted the society to be run by the GBC men jointly discussing issues and deciding upon them through vote. Prabhupāda himself would generally support their jointly discussed and concluded decisions.

Śrīla Prabhupāda also wanted the philosophy discussed. He said that the daily *Bhāgavatam* verse should be discussed "threadbare," not only lectured upon. All over the world, wherever he was, Śrīla Prabhupāda would discuss Kṛṣṇa conscious philosophy on morning walks, in room

conversations with dignified guests, and with individual devotees. The Bhagavad-gītā confirms the essential practice of discussing Kṛṣṇa conscious philosophy amongst devotees, kathayantaś ca mām nityam: "They derive great satisfaction and bliss from always enlightening one another and conversing about Me." (Bg. 10.9)

In the purport to this verse, Śrīla Prabhupāda explains, "Devotees of the Supreme Lord are twenty-four hours a day engaged in glorifying the qualities and pastimes of the Supreme Lord. Their hearts and souls are constantly submerged in Kṛṣṇa, and they take pleasure in discussing Him

with other devotees."

Even during Śrīla Prabhupāda's last days in Vṛndāvana, he wished his leaders to continue to learn by discussing among themselves. Śrīla Prabhupāda-līlāmṛta reports the following:

The devotees remained amazed at Prabhupada's statement that Kṛṣṇa had given him freedom to do as he liked. These words now struck like a thunderbolt. With these words, "Kṛṣṇa has given me the choice," Prabhupāda turned the devotees' minds in a different direction. Abhirama reminded them that Prabhupāda wanted them to discuss about his recovery, and now they were having that discussion.

—Śrīla Prabhupāda-līlāmṛta, Vol. 6, p. 403

Discussion was also used as a method of increasing one's understanding during Vedic times. From the Chandogya Upanisad we learn that the kṣatriya Pravāhaṇa Jaivali, who was a spiritual authority, met with Silaka and Caikitāyana to discuss philosophy. As a fruit of their discussion, the

brāhmaņas improved their knowledge.

Again in the same Upanisad we find that Prācīnaśāla, the son of Upamanyu; Satyayajña, the son of Pulușa; Indradyumna, the son of Ballavi; Jana, the son of Sarkarākṣa; and Budila, the son of Aśvatarāśva—five great householders and acclaimed Vedic scholars—came together and held a discussion on "What is ātmā and what is brahman?" Thus reflecting and discussing among themselves they went to Uddālaka, a renowned scholar on the subject. But Uddālaka in his turn recommended them to visit a "specialist," King Aśvapati, the son of Kekaya. Uddālaka joined the party and traveled to discuss "ātmā and brahman" with the others.

In the Kauśītaki Upaniṣad we are informed that Uddālaka and his son, Śvetaketu, had another discussion by which both the father and the son

extended their knowledge.

In the Brhadaranyaka Upanisad, we find that a discussion took place between Yājñavalkya and King Janaka; then again in the same Upaniṣad, we learn that Yājñavalkya taught his learned wife, Maitreyī, by discussing various points regarding the self-main. Digitized by eGangotri

Also in the *Bṛhadāraṇyaka Upaniṣad*, Yājñavalkya, while engaged in the discussion of a secret doctrine with another scholar in a public meeting said, "Give me your hand, gentle Ārtabhāga. We two only shall ascertain it; let this question of ours not be discussed in an assembly." The two advanced souls then went out together and privately continued their discussion.

What is a Discussion?

A discussion may be defined as a group conversation with a purpose. Discussion can be a stimulating way to promote learning, to help locate and solve a common problem, or to clarify a philosophical issue. Here is an example of Śrīla Prabhupāda using discussion to work out a practical issue.

ŚRĪLA PRABHUPĀDA: No. Another thing is that, as I suggested, that Kīrtanānanda Mahārāja, being sannyāsī, he should be given the top post to give honor to the position of a sannyāsī. Otherwise in our society there is no meaning of a sannyāsī.

HAYAGRĪVA: So you want him to be president?

ŚRĪLA PRABHUPĀDA: I think he should be, like that. You become the secretary, and Śyāma dāsī becomes assistant secretary. Of course, everything should be decided in a meeting, and president may have a casting vote, but the decision of the meeting will be actually the decision. Not that the president has autocracy, no. Or he may be president, you may be vice president and others, Śyāma dāsī, secretary, and he is treasurer. From sampradāya point of view, sannyāsī has to be given the top post. Do you think he will overrule you? [Laughs.]

HAYAGRĪVA: Well, I have to make one request on that.

Śrīla Prabhupāda: What is that? Hayagrīva: That I not stay here.

Śrīla Prabhupāda: You do not stay here?

Hayagrīva: Yes. I don't want to stay.

ŚRĪLA PRABHUPĀDA: Unless you become president?

HAYAGRĪVA: Unless I am in charge, I don't want to stay. I mean there are too many responsibilities that I've already assumed, and not to have the decisions as to what to do with the vehicles, what to do with this, what to do with that, I'd rather not have any part of it.

ŚRĪLA PRABHUPĀDA: No, anyone who can manage everything, he should be in charge of the whole thing. Public Domain. Digitized by eGangotri

HAYAGRĪVA: Well, factually he's in charge. Actually we very seldom have any disagreements on things.

ŚRĪLA PRABHUPĀDA: All right. That's all right. Then you remain president. And let him become vice president. That will be all right? In case of your absence he will preside in the meeting. Will that be all right?

HAYAGRĪVA: No, that's all right as long as I have final decision in certain matters, as to what to do with my vehicles, what to do with this and what to do with that.

ŚRĪLA PRABHUPĀDA: No, you will hold meeting and decide in that meeting. If you form a committee, then whatever you do, something serious, you should consult the committee and do it.

HAYAGRĪVA: Well, you make the final decision. You can have anybody you want in charge here. I just make a request, personal request, that I not stay here. That's all. So I mean you can put anybody you want in charge. What I have given of the place is yours. I don't even care to have it.

ŚRĪLA PRABHUPĀDA: (Chuckles.) This is not a good proposal. Then where you want to stay?

HAYAGRĪVA: I'd like to go to India. Well, maybe I could travel with you. That would be nice.

ŚRĪLA PRABHUPĀDA: No. That is not good idea. You have started this New Vrindaban. You must finish it. So you must be in charge of this place. We have to do so many things.

HAYAGRĪVA: Why can't two people be in charge? Why can't we both?

Śrīla Prabhupāda: No. Then he will work as vice president? Or what do you want? Temple commander?

HAYAGRĪVA: I don't know. The title doesn't make any difference. The title doesn't matter. It's just that we agree on basic issues which I think that we should agree on, not that an issue comes up, and I have one idea about it, and he says, "No. I want it this way," and I can't do anything about it. For instance, say I don't want to cut down the tree there, and he says the tree must be cut down. That doesn't leave me anywhere. See? That leaves me to say, well... He can pull rank on me, which is something... I mean I'd just as soon not be involved.

Śrīla Prabhupāda: Do you disagree on every point?

HAYAGRIVA: Not every point. We don't often disagree. But I might want this tree to be left here.

ŚRĪLA PRABHUPĀDA: Whatever you decide, Kīrtanānanda Mahārāja must disagree with that point? Is that the situation?

HAYAGRIVA: That's not medes Sarriy Digitized by eGangotri

ŚRĪLA PRABHUPĀDA: But suppose if Kīrtanānanda says, "Then I'll leave this place," then what will be the situation? As you say that "Unless I am in charge, I leave this place," similarly, if he says, "If I am not in charge, then I will leave this place," so would you like that he should leave this place?

-Conversations, Vol. 2, New Vrindaban, June 6, 1969

Discussion: Pros and Cons

Complex decisions can be made effectively by a well-organized discussion. Discussion is also useful as preparation before an activity, or to extract and deepen lessons learned after an activity or event.

Although students may solve a problem in a discussion, their solution may not match the teacher's. But their solution does allow the teacher to

understand the thinking level of the class as a whole.

Lecturing is especially useful for transferring information. Discussion requires students to compare and contrast as well as to apply and demonstrate understandings. Skilled teachers can thus prompt students to see things from the point of view of parents, temple presidents, book distributors, devotee farmers—and, yes, gurukula teachers.

When used to break up a lecture, discussion increases the students' interest because of its novelty. Hearing the students' discussions allows a

teacher to see if lesson concepts have been absorbed.

When people discuss an issue and listen to the views of others, the social skill of working cooperatively is enhanced. This naturally happens as one hears, understands, and appreciates the experiences and point of view of others.

Through careful listening, one also learns to build upon another's ideas. Thinking skills can also be sharpened during a discussion as logical fallacies, egocentricity, and short-sightedness often become obvious. As we in ISKCON must live and serve together, learning to discuss is in itself an essential social skill, aside from the usefulness of the conclusions of a discussion.

HAYAGRĪVA: If I don't want this tree to be cut down and he says, "Cut down the tree," does the tree get cut down? That's what I want to know. I say, "I want this tree to stay here." He says, "We want to burn it for firewood." Now does the tree stay or does it go?

Śrīla Prabhupāda: This deposition is very difficult to solve. You want it to stay, and he wants to burn it.

HAYAGRĪVA: Yes. I mean it will come down to something very basic like this, something very simple: Nowbyou said that according to you it should be

burned. According to you . . . If the president is in charge, then if he says to cut it down, it gets cut down.

ŚRĪLA PRABHUPĀDA: No. The committee. The majority decision will be . . .

HAYAGRIVA: That's democracy. That's democracy. That's no good.

ŚRĪLA PRABHUPĀDA: Democracy? This is the age of . . .

HAYAGRĪVA: I thought you said we should have enlightened monarchy.

ŚRĪLA PRABHUPĀDA: No. Monarchy is out of date now. When you form a committee . . . But what can I say? If you disagree in that way, then . . . If you have to live together, you have to work together; if you disagree in that way, it will be a difficult job.

-Conversations, Vol. 2, New Vrindaban, June 9, 1969

While there are many advantages of discussion, beware of two disadvantages. Discussions are a slow way to learn, as compared with hearing from authorities. And lengthy discussions tend to satisfy one member while losing the interest of the majority.

Teachers Leading Class Discussions

A teacher leads a discussion among his students for the purpose of offering specific training. His goal is not the transfer of information. A lecture would suit that purpose better. The teacher, therefore, must necessarily adopt a teaching posture different from the one he uses while giving lectures or leading recitation activities. Instead of acting as the primary source of information and the authority who determines whether answers are correct or incorrect, the teacher becomes a discussion leader. His role is to structure the discussion by establishing a focus, setting boundaries, and facilitating interaction. In this less dominant and less judgmental role, he "suspends" his own position of authority and directs the group (as much as they need direction) so that the group itself solves the problem or deepens its own understanding of a point or philosophical issue.

Of course, the teacher doesn't diminish his position or actually become a student, but he temporarily (and superficially) suspends his own authority for the purpose of teaching. Śrīla Prabhupāda, while training his GBC men,

used this technique:

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The GBC chairman then called for a vote on an unresolved topic from the day's meeting. The topic had been discussed, but since it had not been approved, the chairman called for a vote. Everyone voted yes by raising their right hand. Then Śrīla Prabhupāda raised his hand also. His disciples immediately laughed at this endearing gesture.

"Yes," Śrīla Prabhupāda said, "I am simply following the GBC. Whatever you say, I have to follow."

—Śrīla Prabhupāda-līlāmṛta, Vol. 6, p. 169

The teacher, as discussion leader, may at times explain, listen, question, clarify answers, encourage participants, focus on specific points, control the discussion by keeping it on track, use the ideas of the group, put in his own realizations, or summarize the group's conclusion.

He may begin the discussion by personally leading a question and answer session, but it is best if such a session evolves into an exchange of views wherein students are responding to questions from other students as well as from the teacher.

The Basics of Discussion

The information on discussion presented here is directed towards teachers leading their entire class in a discussion. Much of the information, however, will also be useful if a teacher divides his class into smaller groups. In the latter case, teachers should train their students in these techniques so that the students themselves can effectively lead and participate in discussions within their own student-groups.

The Topic

The issue discussed is of prime importance. The topic must have both relevance and tension for the assembled group. Hackneyed or often-discussed issues, even if they are extremely important to you, won't spark a discussion unless they are seen from a fresh angle of vision and are filled with fresh tension. For example, although the morning program and attentive japa are important, if you expect a lively and meaningful discussion from your group, you better have an inspiration that fills the topic with brahmāstra power.

Keep in mind that fust as a lecture has a specific objective, so should a

discussion.

The Beginning

Teachers often have difficulty in beginning discussions. But if the topic has life, beginning a discussion is relatively easy. Here are a few simple techniques.

First, get students emotionally or intellectually involved in the discus-

sion topic to insure participation.

Nārada Muni continued: "O best of the Pāṇḍavas, your two cousins Śiśupāla and Dantavakra, the sons of your maternal aunt, were formerly associates of Lord Viṣṇu, but because they were cursed by <code>brāhmaṇas</code>, they fell from Vaikuṇṭha to this material world."

Mahārāja Yudhisthira inquired: "What kind of great curse could affect even liberated *Viṣṇu-bhaktas*, and what sort of person could curse even the Lord's associates? For unflinching devotees of the Lord to fall again to this material world is impossible. I cannot believe this."

-Bhāg. 7.1.33-34

* * *

By generating emotional involvement, the group develops enthusiasm and becomes "entangled" in the discussion. One can use a demonstration, an intriguing reading assignment, or some stimulating thoughts to achieve this. A short lecture-introduction can also be used, as long as it emotionally entangles or intellectually intrigues the group.

For example, a teacher may choose and explain a specific relevant, contemporary issue or a specific personal experience they have all had. He can then give his students a minute to think about the issue, and he can then ask, "Any thought about this?" Alternatively, he can present both

sides of a delicate problem and ask for realizations.

Remember that because the mind is flickering—cañcalam hi manaḥ kṛṣṇa—emotional or intellectual involvement will quickly fade. These flickerings of the mind have no independent value of their own and are useful only as an aid to enhance student involvement in the subsequent discussion. Discussion must, therefore, quickly follow the opening excitement.

A second skill essential to eliciting discussion is proper wording of the opening question. Avoid questions that can be answered with a short, factual statement or by a "yes" or "no," Keep your opening remarks and questions short, simple, and to the point.

Making Sure the Discussion Begins

The power of waiting

Even if a teacher carefully follows the above advice, students who are not accustomed to discussion may respond with silence. Teachers must learn to wait. If students know that a teacher will only pause for three or four seconds before moving on, students will learn to wait out the pressure. If a class sees from the teacher's worried or uninterested expression that little discussion is really expected, they are also unlikely to respond. If the teacher is openly angry at students for not participating in the discussion, participation is even less likely to occur.

Responding to silence

The following technique can help train a class in discussion. When you finish stating your question, start counting mentally: "Hare Kṛṣṇa one, Hare Kṛṣṇa two," and so on until you get to ten. By then, approximately ten seconds will have elapsed. Ten seconds is *not* a long period of silence, though it will seem like a day of Brahmā unless you count. Scan the room slowly and give individuals eye contact. Remain calm and relaxed. If your question has inspired involvement with at least a few students, your wait for the first response will not be long. You will, perhaps, reach ten every now and then until a group becomes favorably inclined to discussion.

Genuinely wishing to hear what your students have to say helps elicit discussion.

MUKUNDA: The day the drum came I asked Swamiji if I could learn, and he said yes. I asked him when, and he said, "When do you want?" "Now?" I asked. He said, "Yes." I was a little surprised to get such a quick appointment. But I brought the drum to his room, and he began to show me the basic beat. First there was gee ta ta, gee ta ta, gee ta ta, geeeee ta.

As I began to play the beat, I kept speeding up, and he kept telling me to slow down. He spent a lot of time just showing me how to strike the heads of the drum. Then I finally began to get it a little. But he had to keep admonishing me to slow down and pronounce the syllables as I hit the drum—gee ta ta. "The syllables and the drum," he said, "should sound the same." I should make it sound like that and always pronounce them.

I was determined and played very slowly for a long, long time. I was concentrating with great intensity. Then suddenly I was aware of Swamiji standing motionless beside me. I didn't know how long he was going to stand there without saying anything, and Poecamer little uncomfortable. But I continued playing. When I got up the courage to look up and see his face, to my surprise

he was moving his head back and forth in an affirming way with his eyes closed. He seemed to be enjoying the lesson. This came as a complete surprise to me. Although I had taken music lessons before and had spent many years taking piano lessons, I can never remember an instance when the teacher seemed to actually enjoy my playing. I felt very wonderful to see that here was a teacher who was so perfect, who enjoyed what he was teaching so much, not because it was his personal teaching or his personal method, but because he was witnessing Kṛṣṇa's energy pass through him to a conditioned soul like myself. And he was getting great pleasure out of it. I had a deeper understanding that Swamiji was a real teacher, although I had no idea what a spiritual master really was.

—Śrīla Prabhupāda-līlāmṛta, Vol. 3, p. 22–23

* * *

Even after having posed a suitable question and after having begun counting, if it seems that no response will come, before you get to ten slowly move toward a table or wall. Lean. When you reach ten, calmly and slowly repeat the question in a shortened form. Ask, if appropriate, "Any ideas at all?" Then patiently again begin your silent count. Your nonverbal message of relaxed leaning means, "I am comfortable and can wait!" If you are ready to wait as long as it takes, the group will detect this and will surrender. This technique, if used once will inform the group that you are serious. And since well-directed discussions are satisfying in and of themselves, you will rarely, if ever, need to use it again. Keep in mind that the initial response is by far the most difficult to obtain. After the first student speaks, others will usually eagerly join in.

Encouraging further response

To encourage further response, summarize the first student's comment. Then say something mildly positive, such as "That's interesting," or, "Good," or, "Thank you." If you are uncertain about the meaning of what was said, you may add, "If I understood you correctly, Kṛṣṇa dāsa, you are saying that . . ." You might also ask the student to explain his comment further, but remember that your main goal is to get the discussion moving by encouraging others to contribute. A cross-examination of a first response an occasional smile or eye contact directed at the group will encourage other students to also participate omain. Digitized by eGangotri

Basic Points on Controlling a Discussion

A teacher (or any discussion leader) must take responsibility to direct the discussion for it to progress. Sometimes his direction can be obvious, as when the leader chooses one of many points in the discussion to refocus on. Other times it may be less obvious, as when he encourages students to speak by his own silence.

Ask questions that allow students room to be wrong. Instead of asking, "What did Vidura say about renunciation?" ask "What sticks in your mind when you think of renunciation?" Or "What does renunciation mean to you?" Include in your questions phrases such as "Tell what you know about . . ." or "What stands out from . . ." or "What does . . . mean to you?" These phrases tell students you wish to hear their opinions rather than the "correct" answer.

Direct the group's thinking by following a series of student comments with brief remarks or additional questions that build on those comments. Saying, "Who can say what happened next?" or "What might be the next point in the argument?" can renew waning interest. A good question to promote critical thinking is, "Are there other possible responses to that question?" Or, "What are some problems with that argument?" Or, "How would someone with the opposite viewpoint answer?"

Avoid asking questions which intimate, "I already know the answer and you have to guess what I'm thinking." Avoid responding to a student comment with, "That's not quite correct."

Don't call on students who don't wish to speak.

Generally, a leader's control should be executed as lightly as possible. Notice how Śrīla Prabhupāda stays almost completely in the background in the following discussion.

ALLEN GINSBERG: What I think might be a good idea is, would it be possible to have the devotees start on the stage, and then if it looks like the audience is not singing vivaciously enough, have the devotees go out and sing. Walking up and down singing?

Śrīla Prabhupāda: When the audience joins, that will be very nice.

ALLEN GINSBERG: Yes. Do you have a picture of the words written out for the audience? 'Cause if they've got that...

HAYAGRĪVA: Yes, we have that.

ALLEN GINSBERG: The question I'm asking basically is, one question I'm asking is, would it be all right to use the tune I've been using at one point or another?

HAYAGRĪVA: Well, tomorrow night, if we can practice together, we can play together some . . . CC-0. In Public Domain. Digitized by eGangotri

PRADYUMNA: We have four drums, cymbals, and a tambura.

HAYAGRĪVA: We can use yours and we can use ours. When we chant, it's easier for a large group to follow. It's very simple. First, we sing a couple of melodies. Then we can practice in a little while and see which one is . . .

ALLEN GINSBERG: Okay.

HAYAGRĪVA: I think once they get into the chanting, your melody might be a little difficult for them to follow. I'm not sure. Because it varies. There's variation there.

ALLEN GINSBERG: The problem, though, is that I've never been able to swing with it before. That's why I haven't used it. So what I would suggest is . . . Okay. We'll practice it tomorrow.

HAYAGRĪVA: We can swing, I'm sure we can swing something.

ALLEN GINSBERG: Yes. But whatever we do, we got to swing.

HAYAGRĪVA: That's for sure. See what you think of various melodies. We play various melodies and see how we can come out. Another thing, do you want to have responsive chanting?

Śrīla Prabhupāda: Responsive chanting must be there.

ALLEN GINSBERG: That would be interesting, yes.

ŚRĪLA PRABHUPĀDA: Otherwise everyone will become tired and that will be chaotic. Response. That's nice. Then the audience will respond.

ALLEN GINSBERG: We got into some responsive chanting last time.

Kirtanānanda: Why don't you lead?

Śrīla Prabhupāda: I can lead.

ALLEN GINSBERG: That's a good idea.

Śrīla Prabhupāda: I can lead.

ALLEN GINSBERG: That's a groovy idea.

Hāyagrīva: I think what we'll do is you lead the first chant, and then.

Śrīla Prabhupāda: Others will respond.

HAYAGRĪVA: And then Mr. Ginsberg can talk a little of his experiences, and then you talk. And then Mr. Ginsberg lead the second.

ŚRĪLA PRABHUPĀDA: That's all right.

-Conversations, Vol. 1, Colombus, Ohio, May 11, 1969

* * *

The simplest method for controlling a discussion is having participants raise their hands and receive acknowledgment before speaking. This allows the teacher to decide who talks. (It also makes it more difficult for the aggressive and loud students to dominate.) Raising hands also reminds

students that the instructor is in charge. Raising hands before speaking can be stopped when the students have mastered discussing in an orderly manner.

If you have instructed your group to raise their hands before speaking, do not accept answers that are called out.

Further discussion guidelines

A teacher can develop skills to improve his effectiveness in evoking replies from his students.

monitoring

Monitor your students as you teach them, whether you are conducting a discussion, lecturing, or giving directions. The information you obtain will help you anticipate when to switch activities, take a break, repeat your instructions, or change your lecture to a different topic.

During a discussion, look to see whether or not the discussion is holding the students' attention. Be especially attentive if one student seems to dominate the discussion or if the discussion goes on for more than 10 or 15

minutes.

When monitoring your class, look for the following signals to determine attention or lack of attention:

Posture: Are the students' bodies facing towards the object of lesson or away from it?

Head orientation: Are the students looking at or away from the object of the lesson? Are their heads up or down?

Faces: Do the students look sleepy or awake? Do they look withdrawn or involved? Do they look interested or disinterested?

Activities: Are the students working on something related to the lesson? Are they actively trying to communicate with you, their teacher? Or with their fellow students?

Responses: Are the students responding appropriately or inappropriately to questions?

Scan the classroom frequently to be sure you notice all students wishing to speak. Many will raise their hands high, even wave them, but others, especially quieter students, raise their hands tentatively. A few may raise only a single finger. Unless you watch students closely, you are likely to miss the hands or the subtle cues from the rear of the classroom.

Teachers must listen carefully and monitor what students are saying. They should also keep mental (and occasionally verbal) track of who says what and the general direction the discussion is going. It is impossible to monitor a discussion without paying careful and complete attention to what is transpiring during the discussion. To do this, a teacher should mentally note the essential point(s) in a student's comment, and, from associated nonverbal messages, the way the students feel about the topic.

using reinforcement to keep students attentive

Praise encourages students to contribute to a discussion.

Pusta Krsna: Let's say if your hand is cut off, and it's lying there. Why is it that you are not conscious of that hand?

PRTHU PUTRA: Because the nerves are just cut.

ŚRĪLA PRABHUPĀDA: No, no, if the body and the hand is the same, when it is cut, then it is lying down on the floor. So why there is no consciousness? His question is very intelligent.

-Conversations, Vol. 10, Paris, June 13, 1974

The praise can be simple, such as "Good answer!" or "Good!" or "Quite interesting!" It may be non-verbal such as a smile, a nod of the head, a pat on the back, or friendly eye contact. But the most important element of praise is sincerity.

May 3, 1969

My dear Nandarāņī,

Please accept my blessings. When I receive a letter either from you or from your husband, I become so much encouraged. The most important point in your letter is the activities of your nice daughter.

Since older students and shy students tend to become embarrassed by public praise, use non-verbal praise for them. Keep in mind that frequent praise of the insignificant will in time bear no results.

reinforcement using students' ideas

Using students' ideas is a special form of praise which helps encourage students to contribute furtherablic Domain. Digitized by eGangotri

DEVOTEE: Swamiji, if all things here are a reflection of what is perfect in the spiritual world, then shouldn't hate and frustration and despair and prejudice also appear in the spiritual world?

ŚRĪLA PRABHUPĀDA: Yes.

DEVOTEE: Does it?

Śrīla Prabhupāda: Yes.

DEVOTEE: Aren't they bad?

ŚRĪLA PRABHUPĀDA: But that frustration has no disappointment. (Laughter.) That is the beauty. Just like Lord Caitanya is manifesting that spiritual frustration, "Oh, Kṛṣṇa, I could not see You." He's jumping on the sea in frustration. But that frustration is the highest perfection of love. Yes. Everything is there. But without inebriety. You are very intelligent boy. I thank you. Yes. Yes.

-Conversations, Vol. 1, New York, April, 11, 1969

* * *

The ideas you accept from a student may be accepted through a simple acknowledgment or great, outward enthusiasm. They may also be restated or, toward the end of a discussion, they may be summarized. The students' ideas may also be used as a springboard to develop the discussion further. "That's fine. Now can anyone take Kṛṣṇa dāsa's suggestion further?" The ideas of different students may also be compared: "Śrīdāmā says . . . and Sudama says . . . What do you think, Madhu Mangala?"

The above techniques draw students into a discussion. When a shy student contributes, you should try to use his ideas. Even partly correct contributions can be used by accepting the correct part and ignoring the

remainder.

The following techniques are also valuable:

1. Call students by their names.

It enhances morale to use students' names when recognizing them. Morale can be seriously harmed, however, by calling on students who give no indication that they wish to speak.

2. Use the chalkboard.

The chalkboard can be used in a discussion by noting on it student comments that are meaningful to the group as a whole.

3. Have students speak to the other students.

Students speaking directly to one another, and discussing one another's comments, is desirable. Seating the students in a semicircle usually facilitates this, as the students will naturally look at and talk to

each other more frequently. Using students' names when referring to their points—"As Kṛṣṇa dāsa was saying . . ."—also promotes student-to-student interaction.

Remember that the tendency for most teaching is to be a one-way process—teacher to students. At times, a teacher can minimize his own involvement for the purpose of maximizing much-needed interaction between students.

* * *

Interaction between students can be increased by opening the discussion with a few simple directions. "Today we are going to discuss the role of preaching within ISKCON. I want you to listen carefully to each other's points. If you want to add something or reply to points you have heard, raise your hand and then explain to the class (or to the previous speaker) why you support or disagree with the previous speaker."

During this type of discussion, a teacher should avoid too much eye contact with the students while they are speaking. Students naturally turn to see if the teacher approves of their words. Since the purpose of such discussions is to promote student-to-student interaction, the teacher should distract the class's attention away from himself. Leaving the room for some time once the discussion is underway can also be effective.

Directing and Distributing Questions

Some students are more willing to answer questions in class than others. The passivity of many students can be minimized by directing questions to those who don't answer frequently. Pay particular attention to students sitting near the back and at the sides of the classroom. For a large group, direct questions by glancing and requesting contributions from all parts of the classroom so that no one section of the class is left out or becomes bored.

Try directing your attention to a specific person by using the name of a student: "Kṛṣṇa dāsa, do you..." rather than just beginning with the question.

Get as many students as possible to participate in the discussion by recognizing students who speak infrequently before calling on the talkative ones. In almost every class a few students can come to dominate discussion unless the teacher actively recruits other speakers. When asking a question, scan the entire room—don't just call on the first person whose hand goes up. Delay recognizing a frequent contributor in the hope of a sign from a quieter student. When several students raise their hands at once,

always pick the one who has spoken the least. However, also remember which students were not called on and go back to them when the first student is finished, even if they no longer have their hands up. Even students who like to talk respect a teacher who lets as many students as possible participate.

Avoid Questions that "Pull Teeth"

Avoid questions that "pull teeth" or that attempt to tug out information. "Could you tell me more?" "And more?" "Well, any more?" "Any more ...?" When students can't answer a question, supplying the answer is better than extracting it bit by bit. This is especially true in lower grades, where most questions are factual and students either know the answer or they don't. When students are older and questions are more thoughtprovoking, rephrasing the question and giving clues can be helpful.

When students have responded correctly but incompletely, teachers are more likely to get additional information if they ask more specific questions rather than if they continue to ask: "What else?" "What's another reason?" and so forth. For example, a teacher might ask, "Why did Kṛṣṇa move from Mathurā to Vṛndāvana?" A student might respond, "Kṛṣṇa was moved by Vasudeva to protect Him from Kamsa." If the teacher wants the student to focus on the glories of simple village life, the next question could cue the student to other aspects of Vṛndāvana life: "What is it about Vṛndāvana that attracted Kṛṣṇa to arrange His childhood pastimes to take place there?"

Pausing

After asking questions, most teachers wait less than one second before calling on someone to respond. Furthermore, even after calling on a student, they tend to wait only about one second for the student to give the answer before supplying it themselves, calling on someone else, rephrasing the question, or giving clues.

Longer pauses, however, lead to more active participation in lessons by a larger percentage of the students. It also increases the quality of their participation. These effects are most notable on the less able students in

the class.

Of course, because students need time to think after being asked a question, the optimal waiting time before calling on a student varies with the question and the situation. If a question is intended to stimulate students to think about a subject and formulate an original response, rather than merely to remember information, it is important to allow time for these effects to occur. This is especially true for complex or involved questions. For this reason, when Śrīla Prabhupāda requested his students to take the following <code>Bhakti-Śāstrī</code> test on Janmāṣṭamī in 1969, he left three hours for the completion of the following 15 questions!

- 1. Who is Kṛṣṇa?
- 2. What is your relationship with Kṛṣṇa?
- 3. What are you expected to do with your relationship to Kṛṣṇa?
- 4. What is the aim of Kṛṣṇa consciousness?
- 5. What do you mean by religion?
- 6. Is Kṛṣṇa consciousness a type of religion or religious faith?
- 7. How do you distinguish between religion and faith?
- 8. Can religion or faith be changed from one type to another?
- 9. How do you distinguish between changeable religion and eternal religion?
- 10. What are the different types of religious faiths?
- 11. Can religion be manufactured by philosophical speculation?
- 12. What is the greatest common engagement of religious men?
- 13. Do you believe that Kṛṣṇa is the Supreme Personality of Godhead?
- 14. If you believe, how do you substantiate? If not, what is your reason?
- 15. What is Brahman, Paramātmā, and Bhagavān?

Students may need several seconds just to process complex questions before they can even begin thinking about answering them. When teachers desire thoughtful responses, they should not only adjust their waiting time, but make that objective clear to the students.

Questions Can be Sequenced

Notice that in the above test, questions 1–4, 5–12, and 13–15, can be considered question sequences. If questions are intended as teaching devices and not merely as oral test items, they can be effectively asked in carefully planned sequences. Teachers can obtain answers to each question and integrate each answer with previously discussed material before moving to the next question.

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Initial questions should lead students to identify or review essential facts. These questions can be followed with ones that ask students to refine understanding of the information and to apply the knowledge to real or

hypothetical problems.

Here's another example: "Now that we have identified the kinds of offenses and the measures needed to remove the reactions for each offense, how would you advise devotees to solve the following three problems: (1) the criticizing of a Vaisnava friend in anger; (2) the wandering of one's own mind to his service during japa; and (3) the neglect of the Govardhanapūjā ceremony."

Responding to Answers

Students should receive information about the correctness or incorrectness of their responses.

ŚRĪLA PRABHUPĀDA: Scientists can change it? Nature. Nature. should be one kind. Why there are two kinds, varieties? Transmigration of the soul is clearly understood or not? Explain how the transmigration takes place.

Mādhavānanda: Dehino 'smin yathā dehe kaumāram.

SRĪLA PRABHUPĀDA: That is śloka, but you explain how it takes place.

Satsvarūpa: We get a body according to our desires, and then the body only lasts so long, and when it wears out, we have to take another body, and that is determined by our actions in this body.

Śrīla Prabhupāda: That's all right. But how do you transmigrate?

Hamsadūta: According to the mental condition at the time of leaving this body.

SRĪLA PRABHUPĀDA: But what is the process?

Satsvarūpa: The subtle body carries the soul.

ŚRĪLA PRABHUPĀDA: Yes, that is the main point.

-Conversations, Vol. 10, Germany, June 20, 1974

In general, teacher response is important both to motivate students and to produce learning. Unless it is understood that no response indicates correctness, teachers should give some sort of response every time students answer questions. The response need not be long or elaborate. Often a head nod or a short comment like, "Good," is all that is needed to tell students they are on the right track.

Address Your Question First to the Entire Class

A useful technique: Before calling on a specific student to respond to your question, first address your questions to the entire class. Then allow students time to think. After several seconds lapse, call on someone. First addressing the entire class makes all the students feel the responsibility to think about the answer. If you name a student to respond before asking a question, or call on a student as soon as you finish asking the question, only the student who is named feels the pressure to listen carefully and to answer. In some cases, however, it is practical to call on a student before asking a question:

- 1. when the teacher wants to draw an inattentive student back into the lesson
- 2. when the teacher wants to ask a follow-up question of a student who has just responded
- when the teacher is calling on a shy student who may be "shocked" if called on without warning

Ending a Discussion

Even the most lively discussion must come to an end. Monitor the class, particularly after the first five minutes of discussion, to discern the correct time to end. When you decide to end the discussion, summarize the main points made, and, if it is appropriate, congratulate the class on the quality of the discussion. (When congratulating, repeat specific points from the discussion that were enlivening to you.) By stopping before the class is bored, you will capitalize on their appreciation of the discussion and they will want to participate in discussions again. By summarizing the main points, you have both ended the class and increased retention.

Keep in mind that how the discussion ends (to return to lecturing, to move on to another topic, or to end the class) affects both the students' learning and the enthusiasm that they will take to a discussion next time.

Give the students some warning that the end is near. Ask, "Any final comments before we close?" Such closing remarks let students with more to say speak further and let those who have not yet spoken know that it's now or never.

After shifting from the discussion, speak in a strong voice to indicate that you have retaken authority and that you expect your class to now listen to you. A good first activity after a discussion is to summarize the

major points of the discussion. A teacher's final summary is what usually appears in notes and is often remembered. All discussions, regardless of length, should end with a summary. "Would anyone like to summarize the main points or conclusion of our discussion?" is an effective way to evoke a summary and to end the discussion.

The teacher should carefully watch the class for nonverbal signs of waning attention. Even during a lively discussion, the interest of most students will wane after ten or fifteen minutes. By then, only a few students, the ones who have really strong feelings about the topic, are still interested. Keep in mind that no one enjoys a discussion that goes on for too long. Knowing this, an experienced discussion leader stops the discussion while interest is still high and while everyone is still eager for more.

Here is a summary of guidelines to guide a discussion from its beginning to its conclusive ending:

- 1. Clearly present the discussion's theme. (Perplexity is needed to get the students emotionally involved)
- 2. Ask for the facts in the situation.
- 3. Ask, "Do you think what happened was good or bad? Why?" (Or, about a different topic, "What do you think should be done? Why?")
- 4. Ask for alternative opinions. Ask, "Why?"
- 5. Clarify the problem. Ask: "What exactly is the problem?"
- 6. Ask, "What do you think would be the consequences and difficulties of one opinion or solution. Get students to give both facts and their opinions?"
- 7. Ask the same question about the other's proposals. Probe for more.
- 8. Seek a conclusion: "Which one is best?" or "Which should we try? Why?"
- 9. Summarize.

Asking Effective Questions

Questioning is as old a form of education as instructing. Questions form the basis of the Śrīmad-Bhāgavatam, and questions are essential in the relationship between guru and disciple.

Vidura requested Maitreya: "My dear brāhmaṇa, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee, so please explain this."

Purport: Vidura accepted Maitreya as his spiritual master. A disciple always inquires from his spiritual master, and the spiritual master answers the questions, provided the disciple is very gentle and devoted. Śrīla Viśvanātha Cakravartī Ṭhākura said that by the mercy of the spiritual master one is blessed with the mercy of the Supreme Lord. The spiritual master is not inclined to disclose all the secrets of transcendental science unless the disciple is very sincere and devoted. As stated in the *Bhagavad-gītā*, the process of receiving knowledge from the spiritual master entails submission, inquiry, and service.

—Bhāg. 4.13.24

In the *Upaniṣads*, we find that each student approaches his teacher with his personal problems and personal questions. The students continue questioning until they are satisfied. The teacher encourages this spirit of inquiry and allows the student to ask as many questions as he likes. In the *Praśna Upaniṣad*, the teacher declares, yathā kāmam praśnam prcchata: "You may question me according to your desires."

Not only can a teacher receive and answer the questions of his student, but he can also pose questions to his student to challenge and deepen the student's understanding and to find out how much his student knows.

SVARŪPA DĀMODAR: So without God consciousness, there's no question of morality.

ŚRĪLA PRABHUPĀDA: No, there is no question of morality. First of all define what is morality? What is the definition of morality?

SVARŪPA DĀMODAR: The value of life in its proper perspective.

ŚRĪLA PRABHUPĀDA: Value of life. Everyone has got his own value of life. A drunkard, he has got his own value of life. That, "When I drink, it is valuable." Is that morality?

SVARŪPA DĀMODAR: That is the morality of the drunkard.

ŚRĪLA PRABHUPĀDA: Therefore, everyone has got his own morality. Then what is the standard morality?

Brahmānanda: Yeah. There must be a standard for everyone.

Śrīla Prabhupāda: That is Ramakrishna Mission's morality: yata mata tata patha. Whatever you think, that is your way. Yata mata tata patha.

SVARŪPA DĀMODAR: Yata mata tata patha.

Śrīla Prabhupāda: As many ways you think, that's all right.

SVARUPA DAMODAR: That is how they define morality.

ŚRĪLA PRABHUPĀDA: Yes, that you make your own morality. These rascals do like that. So why you don't make your own law in the state? Why do they not make their own law, that I have got my own law. I don't care for the state law. Will they be accepted?

-Conversations, Vol. 4, Los Angeles, April 25, 1973

What Makes a Good Question?

Although the definition of "a good question" depends on the question's context, certain guidelines can be applied to judge a question. The first and foremost standard is a question's spiritual value. Parīkṣit Mahārāja inquired from Śukadeya Gosmāmānan. Digitized by eGangotri

You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.

-Bhāg. 1.17.37-38

Śukadeva began his reply:

My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists.

Purport: Even the very question is so nice that it is the best subject matter for hearing. Simply by such questioning and hearing, one can achieve the highest perfectional stage of life. Because Lord Kṛṣṇa is the original Supreme Person, any question about Him is original and perfect. Because questions and answers about Kṛṣṇa elevate one to that transcendental position, the questions of Mahārāja Parīkṣit about Kṛṣṇa philosophy are greatly glorified. Kṛṣṇa-kathā, or the topics of Kṛṣṇa, are so pure that wherever they are spoken, the place, the hearer, the inquirer, and all concerned become purified.

—Bhāg. 2.1.1

In addition to the spiritual value of a question, good questions are:

- a. clear
- b. purposeful
- c. naturally spoken
- d. brief
- e. thought-provoking

Good questions are clear

Vague questions can be responded to in many ways, and their ambiguous nature confuses students. Questions should precisely describe the specific points that one wants another to respond to.

ŚRĪLA PRABHUPĀDA: By "scientific advancement" do you mean the advancement from bullock cart to motorcar? If we can advance from the stage of the bullock cart to the stage of the motor car, you take it to be the advancement of science, do you not?

Dr. Benford: It is advancement in technology.

—Consciousness: The Missing Link, p. 1 CC-0. In Public Domain. Digitized by eGangotri Śrīla Prabhupāda's crisp, concise question leaves no room for anyone to misunderstand his intention. Here's an example of an ambiguous question. If a Sanskrit teacher wished to call attention to the tense of a verb in a sentence on the board and he asked, "What do you see here?" the student would not know exactly what answer his teacher was seeking. It would have been better to ask, "What tense is used in this clause?"

Vague questions often result in wasted time, as students ask the teacher to clarify or rephrase them. They fail to identify the specific point. ("What's wrong with brahmacārīs doing business?" versus "Why did so many of the brahmacārīs, who spent years only collecting money, leave the movement?" Or "What about new devotees?" versus "What would be an ideal training program for new devotees?")

Good questions are purposeful

Purposeful questions help achieve the questioner's intent. Do not bother with questions that fail to push the conversation or discussion toward your objective. Teachers who have a difficult time remaining focused in their questioning can plan their questions in advance. Some teachers, for this reason, recommend writing out questions that they will ask during a discussion. But whether a teacher writes down his questions in advance or not, as a general principle, ask only questions that will move the discussion toward fulfilling its purpose.

Śrīla Prabhupāda's follow-up question to Dr. Benford does just that.

ŚRĪLA PRABHUPĀDA: Technology or science, it is the same thing. Our problem is the advancement of the spirit soul. So what is the scientific knowledge about the spirit soul?

Dr. Benford: There is virtually no scientific knowledge about the spirit soul. Śrīla Prabhupāda: Therefore there is actually no advancement of scientific knowledge.

-Consciousness: The Missing Link, p. 1

Good questions are naturally spoken

Good questions are adapted to the level of the group and are phrased in conversational language. Questions should be phrased in natural, simple language (as opposed to pedantic, textbook language) and should be adapted to the level of the class so that each question can be easily understood. If students do not understand the question, they cannot properly answer it. This does not mean that teachers should avoid unfamiliar words.

Students benefit from learning new words that teachers introduce. When teachers introduce new words, however, they should immediately clarify the word's meaning. Teachers must consider the available vocabulary of their students when posing questions.

Good questions are brief

Long questions are often unclear. The longer the question, the more difficult it is to understand.

After the conversation with Dr. Benford continued for a short while, Śrīla Prabhupāda clarified Dr. Benford's views through the following poignant exchange of brief, non-technical, easy to understand questions:

DR. BENFORD: Undoubtedly you are aware that there are a few people, both in Eastern and Western society, who feel that it is a bit more intellectually justifiable to be completely agnostic about matters of theology. They feel, more or less, that if God had wanted us to know something more about Him, then He would have made it more easily apprehendable.

ŚRĪLA PRABHUPĀDA: Then you don't believe in God?

Dr. Benford: I don't not believe in God; I'm just not forming an opinion until I have some evidence.

Śrīla Ркавнирада: But do you think there is a God or not?

Dr. Benford: I have a suspicion that there may be; but it is unverified.

Śrīla Prabhupāda: Suspicion, doubt. That means you are not quite confident.

Dr. Benford: Yes.

ŚRĪLA PRABHUPĀDA: But you think sometimes that there may be a God, do you not.

Dr. Benford: Yes.

ŚRĪLA PRABHUPĀDA: So you are in doubt, suspicion—you are not certain—but your inclination is that you think there is a God, is it not? Your knowledge being imperfect, you are in doubt, that's all. Otherwise you are inclined to think of God. That is your position. But because you are a scientific man, unless you perceive it scientifically you do not accept. That is your position, but from your side, you believe in God.

Dr. Benford: Sometimes.

ŚRĪLA PRABHUPĀDA: Yes. Sometimes, or all times, it doesn't matter. That is the position of everyone.

—Consciousness: The Missing Link, p. 6

Good questions are thought-provoking

Especially in discussions, effective questions must be thought provoking. Questions should arouse strong, thoughtful responses from students: "I never thought of that before," or, "I want to find out the answer to that question." Discussion questions should inspire students to think about, integrate, and apply what they know. In other words, discussions should help students clarify, analyze, and apply their ideas.

Śrīla Prabhupāda continues conversing with Dr. Benford after explaining that "scientific advancement" is limited to improved eating, sleeping, mating, and defending, and is therefore only encouraging polished animal life.

Dr. Benford: You seem to place emphasis on what knowledge does for you. What about the sheer joy of discovering how nature works?

Śrīla Prabhupāda: What is the benefit? Although you know every particle of grass, what benefit is derived out of it? The grass is growing. It will grow with or without your knowledge. You may know it or not know it, but it will not make any difference. Anything you like you may study from a material, analytical point of view. Any nonsense thing you take and you can study and compile a voluminous book. But what will be the use of it?

Dr. Benford: I seem to view the world as . . .

Śrīla Prabhupāda: Suppose I take this grass. I can write volumes of books when it came into existence, when it died, what are the fibers, what are the molecules. In so many ways I can describe this insignificant foliage. But what is the use of it?

Dr. Benford: If it has no use, why did God put it there? Isn't it worthwhile studying?

ŚRĪLA PRABHUPĀDA: Our point is that you would rather study the insignificant grass than the God who has created everything. If you could understand Him, automatically you would study the grass. But you want to separate His grass from Him, to study it separately. In this way you can compile volumes and volumes on the subject, but why waste your intelligence in that way? The branch of a tree is beautiful as long as it is attached to the main trunk, but as soon as you cut it off it will dry up. Therefore, what is the use of studying the dried-up branch? It is a waste of intelligence.

Dr. Benford: But why is it a waste?

Śrīla Prabhupāda: Certainly it is a waste, because the result is not useful.

Dr. Benford: Well, what is useful?

ŚRĪLA PRABHUPĀDA: It is useful to know yourself, what you are.

Dr. Benford: Why is knowledge of myself better than knowledge of a plant?

ŚRĪLA PRABHUPĀDA: If you understand what you are, then you understand other things. That is called ātmā-tattva, ātmā-jñāna, self knowledge. That is important. I am a spirit soul, and I am passing through so many species of life. But what is my position? I don't wish to die, because I am afraid of changing bodies. This question should be raised first: I don't want unhappiness, but unhappiness comes. I don't want death, but death comes. I don't want disease, but disease comes. I don't want to become an old man, but it comes anyway. What is the reason that these things are coming by force, despite my desires to the contrary? If I am forced, what is that force and why am I under this force? Who is enforcing these things?

-Consciousness: The Missing Link, p. 8-10

* * *

Using Questions to Lead Discussion

Teachers can use questions to direct discussions and to prompt others within the group to speak. Here are four varieties of questions and their uses.

Focusing questions

Focusing questions help introduce the topic of the discussion. These questions may also serve to refocus or sharpen a discussion that has strayed from its original course. They also may serve to change the subtopic of the discussion. For example, while discussing yoga and the "yoga ladder," a teacher may use a focusing question to shift the conversation from yoga to the sub-topic of *bhakti*.

Teacher: We've been describing many aspects of yoga—jñāna, karma, karma-kāṇḍa—and different stages of bhakti. Let's spend some time discussing the stages of bhakti in more detail. First, why is bhakti considered at the top of the yoga ladder?

Focusing questions may also switch the direction of a discussion by aiming it away from its original course.

Further examples of focusing questions:

- 1. Teacher: Okay. We have spoken about the effects of chanting Hare Kṛṣṇa on our consciousness. [focusing] Now, please explain how hearing Śrīmad-Bhāgavatam affects us.
- 2. Teacher: What are the various types of anarthas and how do they inhibit our Kṛṣṇa consciousness? That is the question for today, in view of our

discussion on anarthas yesterday. What types of anarthas are there, and in what ways do they hinder our advancement?

3. Teacher: Would you classify Narottama dāsa Ṭhākura as a preacher? Student: He lived after Lord Caitanya and wrote many songs.

Teacher: [possible reaction] Yes, that gives us some information about his life and contributions, but . . .

Teacher: [better reaction] Could you characterize him by what he did while preaching, rather than by his writing?

4. Teacher: Think of as many combinations of sabjīs mixed with potatoes as possible that would be palatable to offer to Kṛṣṇa.

Student: Let's see, potatoes, string beans, tomatoes, would be one.

Teacher: Sounds pretty tasty. That's one preparation with the "king" of vegetables. Did you know that the potato was not grown in many countries five hundred years ago? What do you suppose the reason is for the new-found popularity of the potato?

Focusing questions keep the discussion on course, as in the first three examples above. Or, as in the fourth example, a focusing question deliberately changes the course of the discussion. In either case, a focusing question affects the discussion's direction.

Foundation questions

Foundation questions call for facts or evidence which will serve as the basis for a more complex question or discussion. The foundation question may call for information from a previous lesson, from a summary of the current discussion, or from general experience.

Examples of foundation questions:

1. Teacher: Will you review for us the main occupations during Vedic times?

Student: Teacher, priest, soldier, administrator, farmer, cowherdsman, trader, and helper of others.

TEACHER: Now, could these occupations all be done in villages? If so, why were cities like Dvārakā also existing?

2. Teacher: How many books have been distributed each day for the past year?

STUDENT: One million and Mic Domain. Digitized by eGangotri

STUDENT: About ten million a day.

TEACHER: So, what can we surmise from this information?

3. Teacher: Will you now sum up the points we have made so far about Vedic culture? We will then be ready to compare it with contemporary life.

Foundation questions bring information to the surface that group members need for the current discussion.

Extending questions

Extending questions (or probes) are questions that call for more information about a statement that has already been made. They are requests for the speaker to tell us more.

ŚRĪLA PRABHUPĀDA: Yes, that is the Vedic regulation. Everyone should give up family connection at a certain age, after the age of fifty. One should not remain in family life. That is Vedic culture. Not that up to death, one is in family-wise, no. That is not good.

JOURNALIST: Can you explain that. [extending question]

ŚRĪLA PRABHUPĀDA: First of all, a boy is trained as *brahmacari*, spiritual life. Then he is advised not to enter family life. But if he is unable to control his sex life, he is allowed, "All right. You get yourself married." Then he remains in family life. So he marries at the age of twenty-four or twenty-five. Twenty-five years, let him enjoy sex life. In the meantime he gets some elderly children. So at the age of fifty, the husband and wife go away from the home and they travel.

—Conversations, Vol. 1, Los Angeles, December 30, 1968

Examples of extending questions:

1. Teacher: Yes, what you said about what happens to the soul when the body dies is fine. Now can you tell us what next happens to the soul after he leaves the body?

2. Teacher: [possible reaction to a student's response] I can't understand anything you said.

TEACHER: [better reaction] Please explain again what determines the type of body a soul obtains when he leaves his present body. That will probably help me understand your point better.

probably help me understand your point better.

3. Teacher: Why not tell us a bit more about how the Caitanya-caritāmṛta was written?

Extending questions keep the discussion on the same level of thought. They do not change the present level. They seek only to make points clearer or more complete by calling for more information.

Lifting questions

Lifting questions are requests to reveal a level of thought higher or more complex than the current level of discussion. They typically ask "Why?" or "How?" Lifting questions are often requests for comparisons, analyses, or predictions.

Śrīla Prabhupāda's conversation with Dr. Benford continues with Dr. Benford asking whether or not Kṛṣṇa's existence can be verified. Śrīla Prabhupāda ends this segment of dialogue by heightening the level of the

discussion through a lifting question.

Śrīla Prabhupāda: Kṛṣṇa says, "I am the seed." The seed is Kṛṣṇa. Bijam mām sarva-bhūtānām: "I am the original seed of all existences." As soon as we see the seed, we see Kṛṣṇa. Kṛṣṇa says, "I am the seed." So how can you say you cannot see Kṛṣṇa? You can see Kṛṣṇa.

Dr. Benford: It is true we see mystery in the world.

Śrīla Prabhupāda: It is not mystery; it is fact. Kṛṣṇa says, "I am the seed." I have heard it from Kṛṣṇa. Therefore, when I see a seed, I am seeing Kṛṣṇa. How can you say you are not perceiving Kṛṣṇa? You see Kṛṣṇa according to Kṛṣṇa's direction. Why do you persist in trying to see Kṛṣṇa in your own way? Kṛṣṇa says, prabhāsmi śaśi-sūryayoḥ: "I am the light of the sun and moon." [Bg. 7.10] As soon as you see the sunshine, you are seeing Kṛṣṇa. Why do you say you don't see Kṛṣṇa? What is your reason?

-Consciousness: the Missing Link, p. 18

Further examples of lifting questions:

1. Response: They carried things in baskets on their heads.

TEACHER: Who can explain why?

Response: I suppose they can carry more things that way.

2. QUESTION: Which of Śrīla Prabhupāda's books do you like best?

RESPONSE: Easy Journey.

QUESTION: Why?

3. QUESTION: When did you get initiated?

RESPONSE: July, 1969.

QUESTION: Why did you take initiation?

4. Response: Computers, autos, television sets . . .

QUESTION: That's right. Now what do these items have in common? Can anybody make a philosophical statement about the group of them?

Summary

In this chapter we covered the necessary components of a good question. We also discussed the four kinds of questions needed to properly lead a discussion. Still required to complete our understanding of questions is to analyze how different types of questions test different aspects of students' comprehension. The next chapter will examine this point.

21

An Analysis of Questions

Lower and Higher Order Cognitive Questions

Questioning was the basis of the teaching method used in Greece by Socrates twenty-five centuries ago, and questions were used extensively within schools of the Middle Ages.

Today, questions are used by almost every teacher in every classroom. The study of the use of questions contains a further surprise: most teachers rarely use higher-order questions—questions that require students to reason. It is estimated that over sixty percent of all teachers' questions require students to recall facts, twenty percent of teachers' questions require students to reason, and twenty percent are concerned with procedure (such as, "Does anyone have to sharpen their pencil?"). About one third of all teacher talk is questioning. On the average, a classroom teacher asks about two questions per minute.

Although questions have been used as educational tools from the Vedic times to the present, and although we have already discussed quite a bit about questions, precisely what constitutes a question is surprisingly dif-

ficult to define.

292

I will define a *question* as a statement that either tests what one already knows or instigates the combination of assimilated knowledge to form a fresh realization. Here, in the $\hat{S}r\bar{t}mad$ - $Bh\bar{a}gavatam$, is an example of a question that "instigates the combination of assimilated knowledge":

My dear King Yudhiṣṭhira, once upon a time the King of the demons, Hiraṇyakaśipu, took his son Prahlāda on his lap and very affectionately inquired: My dear son, please let me know what you think is the best of all the subjects you have studied from your teachers.

Purport: Hiraṇyakaśipu did not ask his young son anything that would be very difficult for him to answer; instead, he gave the boy a chance to speak plainly about whatever he thought might be best. Prahlāda Mahārāja, of course, being a perfect devotee, knew everything and could say what the best part of life is.

-Bhāg. 7.5.4

The above definition of a question excludes compliance and rhetorical questions (such as the teacher saying, "Will you please stop talking?" or "Well, what are the main points about karma?" followed by the teacher answering the question himself). The first simply directs students toward silence. The second requires no answer at all, as students are expected to sit and listen passively.

This definition also highlights two major kinds of questions. The first, which simply tests recall of knowledge that has previously been learned, may be described as a *lower-order cognitive question*. For example, "What was the capital of Mahārāja Yudhiṣṭhira's empire?" Lower-order cognitive question and the company of the constitution of the company of the compa

tive questions usually have one single correct answer.

Questions which stimulate realization in the learner may be referred to as higher-order cognitive questions, and these usually have no single correct answer, although some answers are clearly better than others.

Using the above simple definitions of a question, and our understanding of higher- and lower-order cognitive questions, let us now separate questions into different categories. We will then examine each category in more detail.

An Analysis of Questions

Non-questions

- Compliance: The student is expected to comply with a command worded as a question.
- Rhetorical: The student is not expected to reply. The teacher answers his own question. CC-0. In Public Domain. Digitized by eGangotri

Lower-order cognitive questions

- Memory: Can the student recall what he has seen or read?
- Translation: Can the student prove that he understands what he has heard by reciting it in his own words?
- Application: Can the student apply what he has learned, in a rote way, to solve problems that have a single correct answer?

Higher-order cognitive questions

- Analysis: Can a student analyze a situation for "How" or "Why"?
- Synthesis: Can the student apply his theoretical understandings to solve a realistic problem?
- Evaluation: Can the student judge the worth of ideas or solutions to problems? Can he give rational opinions on issues or controversies?
 Let us now look more closely at both categories of questions.

Lower Order Cognitive Questions

Memory questions

Memory questions may be divided into two types:

binary questions

Questions requiring a "yes" or "no" are called binary questions. Binary questions rarely give opportunities for thinking deeply, and they allow a fifty percent chance to guess correctly. If a student is good at spotting the teacher's nonverbal cues, his chances are even greater. A typical binary question is, "Was Hastināpura the capital of Mahārāja Yudhiṣṭhira's empire?" Sometimes variations on this type of question are used to catch a student's inattention or lack of knowledge. "Śiśupāla was Kṛṣṇa's elder brother, wasn't he?" These questions may be asked in several moods, from friendly and humorous to malicious and sarcastic.

recall questions

Questions requiring the recall of a word, phrase, or series of sentences may be labeled *recall questions*. Recall questions range from requiring oneword answers—"Who was Yudhiṣṭhira Mahārāja's grandson?"—to questions involving the recall of linked ideas—"What are the order of topics presented in the third chapter of the *Bhagavad-gītā*?" Recall questions at this level can shade off into the higher-order questions of comprehension.

The key in recognizing a recall question is that the student is asked to recall or recognize information presented to him earlier. Example: What is meant by the Sanskrit term sarva dharmān parityajya? (The student is asked to recall a part of a verse that he's previously been taught.)

Translation questions

A translation question asks a student to change information into a different form. This demonstrates that he has actually understood the materials or the experience.

Three types of translation questions may be distinguished:

- 1. Describing in one's own words.
 - Example: "Could you describe what happens during initiation?"
- 2. Stating the main ideas in one's own words.
 - EXAMPLE: "Could you state the main characteristics of both recall questions and translation questions?"
- 3. Comparing and contrasting.

EXAMPLE: "What are the similarities and the differences between recall questions and translation questions?"

When one is asked to "translate" information, the information change does not only have to be from one set of words to another. It can also be from pictures to words, words to pictures, textbook words to one's own words, or even graph information to spoken or written words.

Generally, translation questions refer only to information and skills learned in recent lessons. These questions simply test whether the student has understood what he has learned. When the student must work out an answer for himself, the question becomes an analysis question. Here is an example of a typical translation question that would test a student's understanding of what he has read.

Example: The term "surrender" is spoken of in Śrīla Prabhupāda's purport to *Bhagavad-gītā* 18.66 as follows:

"In the eighth chapter it was said that only one who has become free from all sinful reactions can take to the worship of Lord Kṛṣṇa. Thus one may think that unless he is free from all sinful reactions he cannot take to the surrendering proctions, simply by the process of surrendering to Śrī Kṛṣṇa he is automatically freed. There is no need for strenuous effort to free oneself from sinful reactions. One with faith and love, one should surrender unto Him."

Restate what Śrīla Prabhupāda has said in your own words.

Application questions

Application questions require students to solve a set problem with their recently acquired or recalled knowledge. Application questions thus encourage students to correctly apply what they have learned in distinguishing between categories of events or philosophical points. For example, you may have taught your class the key characteristics of Māyāvāda philosophy. You might then present them with a philosophical statement and ask them to apply their knowledge to decide whether the philosophy expressed is Māyāvāda philosophy or not. Or given an event, decide whether it could have happened during Lord Caitanya's time. Or given a list of purchased ingredients, decide whether or not a specific recipe could be prepared. The answers to application questions are either right or wrong.

Keep in mind that application questions are lower-order cognitive questions. This means that the student applies the information rotely.

Example: Read each of the activities (a list would be provided) listed below, and based on the information from the lesson, write "yes" if the activities could rightfully be done by an initiated devotee, or "no" if the activity should not be done by an initiated devotee.

Higher-Order Cognitive Questions

Analysis questions

Analysis questions require a student to analyze a situation for motive or cause by typically asking "How?" and "Why?"

Example: A new devotee reads a quotation from *Bhagavad-gītā* 9.2 and then makes the statement below. After reading his statement, write down five possible reasons that may cause him to think the way he does.

"In the *Bhagavad-gītā* it says, "The execution of devotional service is so perfect that one can perceive the results directly.' I don't directly perceive any results of my devotional service, so the statement of *Bhagavad-gītā* must be false."

A question is truly an analysis question only if the students have not already heard or read an authoritative answer. Taking the above point into consideration, here are a few examples of analysis questions on various subjects:

- 1. Why is India considered the most spiritually advanced country?
- 2. Why is Sanskrit the most suitable language for describing self-realization?
- 3. What can one conclude about materialistic life?
- 4. What can one conclude about Prahlāda Mahārāja's feelings about his father?
- 5. Why does the *Bhagavad-gītā* describe the confidential knowledge of Kṛṣṇa consciousness as *pratyakṣa*, or "directly perceived"?

To make it clear to students that you are seeking *their* realization, not necessarily "the correct answer," each of the above questions can be effectively personalized. For instance, question (1) can be personalized as follows:

1. Why do you think India is considered the most spiritually advanced country?

Or question (3):

What have you concluded about materialistic life?

Or question (5):

Why do you think the *Bhagavad-gītā* describes the confidential knowledge of Kṛṣṇa consciousness as *pratyakṣa*, or "directly perceived"?

Analysis questions require students to organize their thoughts, to look for evidence, to interpret, to make generalizations, and to analyze what they have studied or heard. Analysis questions demand not only jñāna, but call for personal vijñāna as well.

Upon first being confronted with higher-order questions, students will tend to give brief or incomplete answers. A teacher must often wait, prompt, and probe to stimulate *vijñāna* thinking.

Synthesis questions

In answering a *synthesis question*, the student applies his theoretical understanding to solve a realistic problem. Synthesis questions may be divided into two types:

- questions that ask students to make predictions
 Examples:
- 1. Many of Śrīla Prabhupāda's disciples who have remained directly in the movement are (at least) approaching middle age. What effect do you think this fact will have on the Kṛṣṇa consciousness movement in the next ten years? In the next twenty years?
- 2. What do you think your service will be in ten years?
- questions that require students to analyze and express ideas and images.
 Examples:
- 1. What do you think it would like to be in an animal body? Think about all the things you do now that you couldn't do.
- 2. Imagine you are from the USA and you have never seen or heard of the Kṛṣṇa consciousness movement. Suddenly, as you are walking down the street in a small rural town, you see two shaven-headed young men singing and playing an esoteric-looking drum. What would be your reaction?

* * *

Synthesis questions stimulate a student's creative potential. Keep in mind that good answers require time for reflection. They are most suitable for written assignments and lessons devoted entirely to discussion.

In answering synthesis questions a student creates or discovers ideas which are new to him and he uses these in giving his answer. Here is a list of common openings used in synthesis questions:

Can you think up . . . (a catchy title for this story)?

What would it be like . . . (to be now sitting with Śrīla Prabhupāda)?

How can we solve . . . (the temple's economic problems)?

How can we improve ... (the quantity and effectiveness of book distribution)?

What will happen . . . (to people's intelligence if they watch television)?

What do you think would happen if . . . (all the world chanted Hare Krsna)?

Evaluation questions

An evaluation question involves a student making a decision—judging good or bad, right or wrong—according to standards. Evaluation questions

encourage students to discriminate between different ideas and to give explicit reasons for their judgments. In so doing, evaluation questions tend to make students more open to change along rational lines.

We can distinguish three main categories of evaluation questions:

questions that require students to give their opinions about issues

Example: Do you think women should be allowed to give Śrīmad-Bhāgavatam class?

questions that require students to judge the value of an idea

Example: Do you think it would be favorable if, in the next five years, a member of the Kṛṣṇa consciousness movement became the executive head of a country?

questions that require students to judge the merits of various solutions to problems

Example: Which seems to be the best method of controlling one's mind while chanting?

As in all higher cognitive questions, the initial questions may not achieve a high quality answer. Hence, one can probe deeper by asking, "Why?" "Are there any other reasons?" Or, "What does anyone else think?" In this way, you can help students become aware of the question's complexity. Teachers can also, in this way, demonstrate to their students that a problem may be viewed in many ways. This may help students consider other viewpoints, overcome doubts, and arrive at balanced opinions.

Here are some common openings to evaluation questions:

Do you agree . . . ? Why?

Do you think . . . ? Why?

What is your opinion . . . ? Why?

Would it be better . . . ? Why?

Which is best ...? Why?

Which do you like . . . ? Why?

Do you believe . . . ? Why?

Do you consider . . . ? Why?

Many teachers confine all their questions to lower-order cognitive questions. These teachers, therefore, will have no clue as to whether their students can apply what they have memorized. Similarly, many students are never inspired to participate in classes where "regurgitation" is all that is required. Nor are their intellectual abilities, other than the ability to memorize, challenged or developed.

Our suggested solution, however, isn't to ban lower-order cognitive questions. Rather, when asking such a question, a teacher should be aware that his question is a lower-order question. He should be conscious of the ratio of lower-order to higher-order questions. And his lower-order questions should be generously supplemented with higher-order cognitive questions, which test in a deeper way the student's understanding.

Part, Five

Improving Communications: The First Step in Solving Problems

22

Who Should Take Responsibility for Students' Problems?

Surrender: The First Step in Education

Vedic students, before even beginning their studies, would agree to accept the authority of their teacher and be guided by him. Thus, the first step in their education was surrender.

Guest: That is not the idea. Submissiveness is the only lesson of $G\bar{\imath}t\bar{a}$.

Намѕадūта: That is the only lesson. "You just give up all . . ."

ŚRĪLA PRABHUPĀDA: No, we cannot hear any more. That is the only lesson. That is the only example.

Hamsadūta: Kṛṣṇa says, "Give up all forms of religiousness and just surrender unto Me."

GUEST: You are taking one śloka . . .

ŚRĪLA PRABHUPĀDA: Neither you can give up this śloka. You cannot give up this śloka. Yes. So fifst of all you answer Seconactical example. When Arjuna became confused, he said, śisyas te 'ham śādhi mām tvām prapannam. "Now I

am surrendered unto You. Please teach me." Unless you come to that point, there will be no teaching and there is no use of teaching.

GUEST: What time and what energy . . .

ŚRĪLA PRABHUPĀDA: That you have to see when you are prepared to surrender. Arjuna said, "I am now confused and I surrender unto You." If you think that you are not confused, you cannot surrender, then there is no question of teaching.

-Conversations, Vol. 2, Allahabad, January 18, 1971

* * *

Teaching cannot begin without surrender. Initiation, which is an acknowledgment of surrender, is only the beginning.

AMERICAN MAN: I say there is light.

Śrīla Praвнupāda: That's all right. But you do not know whether light is God.

AMERICAN MAN: What is God? Explain to me what is God.

Śrīla Prabhupāda: [Aside.] Talk with him. He'll simply waste my time.

AMERICAN MAN: If you can explain to me what is God, I would appreciate it.

Śrīla Prabhupāda: Just go and take him. You go and he'll explain to you, please.

AMERICAN MAN: He cannot explain to me.

Srīla Prabhupāda: Then you go away. Please. What can I do?

AMERICAN MAN: It's as you wish.

Śrīla Prabhupāda: I cannot waste.

American man: If you can't explain to me what is God . . . I speak of light, so . . . Śrīla Prabhupāda: But you know everything. What can I explain? You know everything.

-Conversations, Vol. 10, Paris, June 15, 1974

* * *

As doubt is a function of one's intelligence, one should not surrender until he is convinced that the teacher represents Kṛṣṇa. But at that point, one should give up his doubts and surrender.

Purport: Doubt is one of the important functions of the intelligence; blind acceptance of something does not give evidence of intelligence. Therefore the word samsaya is very important; in order to cultivate intelligence, one should be doubtful in the beginning. But doubting is not very favorable when infor-

mation is received from the proper source. In *Bhagavad-gītā* the Lord says that doubting the words of the authority is the cause of destruction.

-Bhāg. 3.26.30

Because of the inseparable nature of surrender and advancement, Śrīla Prabhupāda was at times extremely strong about surrender being the heart of the actual process of education.

ŚRĪLA PRABHUPĀDA: First of all you know that I am speaking from *Bhagavadgītā*. *Bhagavad-gītā* says, *tad viddhi praṇipātena*. Is it not? *Tad viddhi praṇipātena*. You have to surrender first of all.

GUEST: Surrender to whom?

Śrīla Prabhupāda: Anyone wherefrom you are seeking knowledge.

GUEST: Ah! Surrender and . . .

GUEST (2): You lose your identity.

ŚRĪLA PRABHUPĀDA: Yes. First of all you have to find out a person where you can surrender. Then you can ask and you can seek knowledge. Otherwise simply waste of time. Why should you waste your time? Why shall I waste my time? Are you surrendered to me? If you are surrendered to me . . .

GUEST: I, I . . .

ŚRĪLA PRABHUPĀDA: No, no. Stop this. Just try to understand. If you are not surrendered to me, you have no right to ask me anything.

-Conversations, Vol. 2, Allahabad, January 18, 1971

Although Śrīla Prabhupāda often requested and even demanded surrender, he was also especially patient about this principle when beginning the Kṛṣṇa consciousness movement. Rather than being conservatively Vedic, Śrīla Prabhupāda, in the mood of Śrī Caitanya Mahāprabhu, was exceedingly compassionate.

At the time of the first meeting of Lord Caitanya and Rūpa Gosvāmī, Śrīla Rūpa Gosvāmī said, "My dear Lord, You are the most munificent of all incarnations because You are distributing love of Kṛṣṇa, Kṛṣṇa consciousness." When Kṛṣṇa was personally present He simply asked us to surrender, but He did not distribute Himself so easily. He made conditions: "First of all you surrender." But this incarnation, Lord Caitanya, although Kṛṣṇa Hiṃself makes no such condition. He simply distributes:

"Take love of Kṛṣṇa." Narottama dāsa Thākura says, "Please be merciful to me. You are so magnanimous, because You have seen the fallen souls of this age, and You are very much compassionate to them, but You should know also that I am the most fallen. No one is more greatly fallen than me. My claim is first."

—From Śrīla Prabhupāda's purport to Śrīla Narottama dāsa Ţhākura's "Prayer to the Lotus Feet of Śrī Gaurāṅga" from *Prārthanā*

+ * *

Neither is an aspiring devotee's surrender black-and-white. Rather, surrender is a living relationship between two individuals; it is either growing or diminishing. And, as ISKCON devotees desire to follow in the footsteps of Śrīla Prabhupāda, the contemporary teachers in the line of Śrīla Prabhupāda also generally do not demand surrender before instruction.

Because of the liberality of Śri Caitanya Mahāprabhu and Śrīla Prabhupāda, teachers of Kṛṣṇa consciousness often find themselves attempting to train students who are neither surrendered nor submissive. Such teachers understand, however, that the purpose of "pre-surrendered" instruction is to bring the student closer to full surrender, or at least to the point of wishing to satisfy that devotee from whom he is learning.

Being fully surrendered to a pure soul is the greatest facility for going back to Godhead. If a surrendered student experiences difficulty, the teacher—according to his own advancement, knowledge, and experience—can directly give instructions or counsel to help the student solve his problem. Because the student is obedient, he has the full facility of his teacher's guidance. But helping an unsurrendered student solve a problem is more subtle and difficult. This principle was explained by Śrīla Prabhupāda in Jakarta, Indonesia in 1973:

DEVOTEE: Tomorrow morning we have asked some Indian community leaders to come about 7 o'clock, because they want to be requested by you to do something to help make a temple or what you like. Apparently they feel unhappy because we have not met with the leaders and asked them to help.

ŚRĪLA PRABHUPĀDA: Why should I put the question? They should ask first of all. They should come forward.

DEVOTEE: The night of the first gathering at the Indian home, they all wanted to meet with you then but Amogha didn't know that. They were planning to come in the room and offer their services. But there was some mix-up, and they didn't understand. They thought they had been cut off.

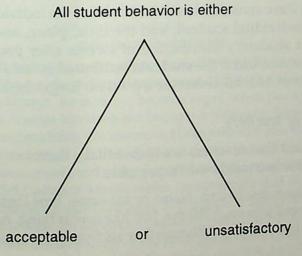
Devotee (2): They told me they wanted you to go in the room for *prasādam*. But they wanted a meeting and they didn't tell me. I didn't know.

ŚRĪLA PRABHUPĀDA: I can request them. But if they deny that will be insult for me. Therefore I do not like to request them. That will not be good for them, if I request and then they deny, or they do not do. That is not good for them. It is better not to request. That will be offense, if they deny. Or if they did not carry out my order then it will be offense. Why should they put themselves in such risk? Generally it is the duty of the householder to offer, "Sir, what can I do for you?" Then I can request. But, if as a beggar, I request them and they deny, then that will be a great offense for them. That will not be good for them.

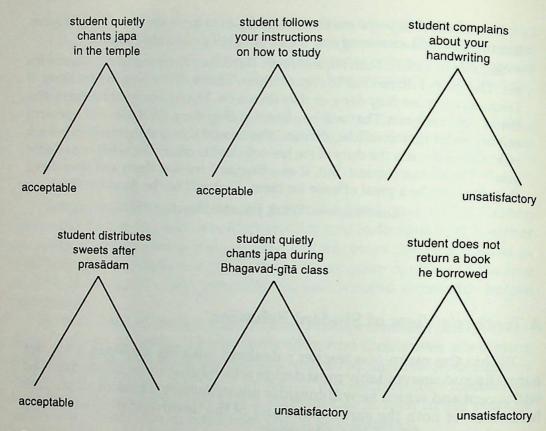
-Conversations, Vol. 3, Jakarta, March 1, 1973

A Teacher's View of Student Behavior

Within the realm of a teacher's dealings with his students, a teacher naturally and unavoidably must decide which behavior of his students he will accept and which he will consider unsatisfactory. Think of all student behavior—of both the surrendered and of the unsurrendered—as fitting into either one of these two categories:



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Considerations in Acceptable and Unsatisfactory Behavior

How does a teacher decide whether or not a student's behavior is acceptable? There are three considerations: the nature of the individual teacher, the nature of the individual student, and the time, place, and circumstance. For example, a student's distribution of sweets after *prasādam* might be acceptable behavior, but if the student distributed sweets before *prasādam* (a time consideration), his behavior would no longer be acceptable.

Individuality of teachers

Keep in mind that teachers are individuals, therefore they may differ in what behavior is considered "acceptable."

ŚRĪLA PRABHUPĀDA: No, no. Name or not name, how these five fingers can become merged into one? Tell me. Just like here is thing. All the five fingers capture it; it becomes one. Although they are five—one, two, three, four, five—they are one.

IMPERSONALIST: Becomes one ic Domain. Digitized by eGangotri

Śrīla Prabhupāda: Yes. If the interest is one—to capture this—then it is one. You cannot lose your individuality. But your interest is one, then you merge into. Do you understand? Just like you are all Australian. Why you are all Australian? Or you are all individual. How you became Australian, merged into the Australian conception? Because as Australian, you have one interest. So individuality cannot be killed. That is not possible. You are all individuals. Your personality is different from him. His personality is different from him. He is from you. But because you have got one interest, therefore you are one. —Conversations, Vol. 3, Melbourne, April 7, 1972

Teachers should cultivate tolerance and compassion

Despite our individuality, all Vaiṣṇava teachers should recognize the need to deeply cultivate the quality of tolerance.

Because of having undergone long austerities in the water, the Pracetās were very angry at the trees. Desiring to burn them to ashes, they generated wind and fire from their mouths.

Purport: Here the word tapo-dīpita-manyavaḥ indicates that persons who have undergone severe austerity (tapasya) are endowed with great mystic power, as evinced by the Pracetās, who created fire and wind from their mouths. Although devotees undergo severe tapasya, however, they are vimanyavaḥ, sādhavaḥ, which means they are never angry. They are always decorated with good qualities. Bhāgavatam (3.25.21) states:

titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām ajāta-śatravaḥ śāntāḥ sādhavah sādhu-bhūṣanāḥ

A sādhu, a devotee, is never angry. Actually the real feature of devotees who undergo tapasya, austerity, is forgiveness. Although a Vaiṣṇava has sufficient power in tapasya, he does not become angry when put into difficulty. If one undergoes tapasya but does not become a Vaiṣṇava, however, one does not develop good qualities. For example, Hiraṇyakaśipu and Rāvaṇa also performed great austerities, but they did so to demonstrate their demoniac tendencies. Vaiṣṇavas must meet many opponents while preaching the glories of the Lord, but Śrī Caitanya Mahāprabhu recommends that they not become angry while preaching. Lord Caitanya Mahāprabhu has given this formula: tṛṇād api sunīcena taror api sahiṣṇunā / amāninā mānadena kīrtanīyaḥ sadā hariḥ. "One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all

respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Those engaged in preaching the glories of the Lord should be humbler than grass and more tolerant than a tree; then they can preach the glories of the Lord without difficulty.

—Bhāg. 6.4.5

* * *

Although we should strive to follow the example of tolerance, humility, and compassion of great souls like Śrīla Prabhupāda, we should not foolishly attempt to imitate them. A teacher should be practical and know his own limitations.

Bob: Let us say some devotee has some trouble and does not eat a certain type of food. Like some devotees do not eat ghee because of liver trouble. So these devotees, should they take all the *prasādam*?

ŚRĪLA PRABHUPĀDA: No, no, no. I say those who are not perfect devotees, they may discriminate. But a perfect devotee does not discriminate. So why should you imitate a perfect devotee? So long you have discrimination, you are not a perfect devotee. So artificially why should you imitate a perfect devotee and eat everything? A devotee should not be a foolish man. It is said that kṛṣṇa yei bhaje se baḍa catura. So a devotee knows his position and he's intelligent enough to deal with others accordingly.

-Conversations, Vol. 3, Māyāpura, February 27, 1972

Time, Place, and Circumstance

Aside from the considerations of a teacher's personality and advancement, factors of time, place, and circumstance also dictate how a teacher divides acceptable from unsatisfactory. Śrīla Prabhupāda-līlāmṛta describes Śrīla Prabhupāda's visit to Morning Star Ranch outside of San Francisco in 1967:

Prabhupāda arrived at one in the afternoon on a beautiful sunny day. He wanted first to rest, so Lou offered his own house (an old chicken house). Walking to Lou's place, Prabhupāda noticed a few nude men and women hoeing in the garden. One of the workers, a short, stocky young man, Herbie Bressack, stopped his work in the garden and came to greet the Swami.

HERBIE: Lou Gottlieb introduced us. We were planting potatoes at the time. He said, "This is Swami Bhaktivedanta." I came out of the garden and shook Swamiji's hand. I said, "Hello Swami." He asked me, "What are you doing?" I told him that I was just

planting potatoes. He then asked me what I was doing with my life. I didn't answer.

After resting for a few minutes, Prabhupāda was ready for the *kīrtana*. He and Lou went to a hilly pasture where the hippies had placed a wooden seat for Prabhupāda before a bower of wild flowers arranged like a bandshell. Prabhupāda took his seat and began chanting. The commune members, all of whom had been anticipating the Swami's visit, gathered eagerly for the group meditation.

MIKE MORISSEY: Some people had clothes on, some people didn't. Some were dancing around. But Swamiji wasn't looking at our bodies, he was looking at our souls and giving us the mercy we needed.

The *kīrtana* was well-received. One of the members of the commune was so enthralled by the *kīrtana* that he decided to put on his clothes and go back to San Francisco with the Swami. Prabhupāda spoke very briefly, and then he prepared to leave, shaking hands and exchanging courtesies as he walked to the car.

—Śrīla Prabhupāda-līlāmṛta, Vol. 3, p. 117–118

Individuality of students

The specific abilities and limitations of an individual student may alter a teacher's demands. Lord Rāma, while building the bridge to Laṅkā, was equally pleased with Hanumān, who threw large boulders into the sea, as He was with an insignificant squirrel, who added his mite by flicking in tiny pebbles.

What is acceptable for one student, therefore, may be unsatisfactory for another.

DEVOTEE: Last night, I was chanting, and then I thought to myself, "Oh, I'm not concentrating on the chanting any more. Now I should go to sleep."

ŚRĪLA PRABHUPĀDA: Therefore we have prescribed rules for chanting. You must finish sixteen rounds, then go to sleep, whole day sleeping. You finish sixteen rounds and whole day sleeping. You finish sixteen rounds and sleep whole day, I have no objection. [Laughter.]

DEVOTEE: But then ...

ŚRĪLA PRABHUPĀDA: There is no then. Don't talk nonsense. If you are so much addicted to sleeping, you simply chant sixteen rounds and whole day sleep. But don't take food also. [Laughter.] Don't get up taking *prasādam*. "Now I have to honor *prasādam*. Let me eat sumptuously, then again sleep more."

DEVOTEE: Is there some order of priority of service then? I mean, sixteen rounds is more important than anything else. And then following that, there's something else.

ŚRĪLA PRABHUPĀDA: That's all right. If you cannot do anything else, you simply chant sixteen rounds, take *prasādam*, and sleep. [Laughter.] It is a special prerogative for you. There is no "then." This is order for you.

-Conversations, Vol. 2, Gorakhpur, February 17, 1971

Keeping the balance

Kṛṣṇa's asking for a leaf, a flower, or water from a devotee, if it is offered with love, does not give license for a millionaire to think he is satisfying Kṛṣṇa with a simple leaf, flower, or some Ganges water. But teachers should be aware of an individual student's capacity when setting the boundaries of acceptable or unsatisfactory performance for that student.

Teachers should not become angry at a student's shortcomings. When Arjuna was awed by Kṛṣṇa's universal form, he requested Kṛṣṇa in that fierce form to tolerate his improprieties "as a father tolerates the impudence of his son." And the teacher's tolerance, like the father's, is not indifference. Rather, it is purposeful: to raise the student to a higher standard.

Again, it is not that teachers (or fathers for that matter) should be lenient.

Cāṇakya Paṇdita advises:

lālayet pañca varṣāṇi daśa-varṣāṇi tāḍayet prāpte tu ṣoḍaśe varṣe putram mitra-vad ācaret

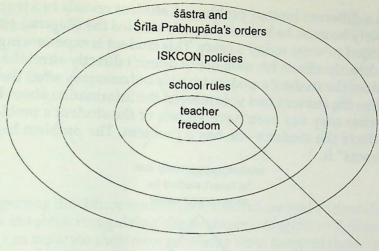
For the first five years one should fondle or deal lovingly with his son. For the next ten years a father should chastise the son. But, then, when the son is sixteen, he should be treated by the father as a friend.

Keep in mind that strictures placed on the student are for the benefit of the student. A teacher's "intolerance" should be in the student's interest—either to train the student, or to meet his own needs to survive and flourish as a teacher. Teachers should also take care that their tolerance doesn't prevent others from learning.

Limitations for a teacher

Although a teacher is naturally tolerant, his range of approval must fall within the boundaries of the instructions of our *guru paramparā* and *sāstra*, as well as within the boundaries of the society and institution within which we function. Teachers should not, therefore, tolerantly approve of behavior that has been labeled unsatisfactory by authorities beyond their jurisdiction.

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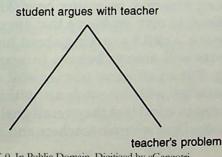


classroom rules, organization. assignments, etc.

Here is an example to make the point obvious: If a teacher decided to view as acceptable an unsurrendered student's smoking in the classroom, this decision would be improper. It is simply outside the realm of a teacher to go against śāstra and the orders of Śrīla Prabhupāda. In other words, social and śāstric constraints restrict the teacher's realm of jurisdiction over his students.

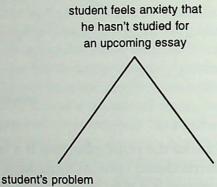
Who Owns the Problems Caused by Student Behavior?

Take for example, a situation wherein a student has acted inappropriately by arguing with his teacher during class. The teacher became disturbed and the class erupted. The student's arguing is clearly unsatisfactory and caused the teacher a problem. Because of the tangible and concrete effects of the student's activities upon the teacher, we can say that the teacher "owns" this problem.



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Here is a different kind of problem. A student reveals to a teacher that he is in anxiety because he has not properly studied the Bhagavad-gītā verses that are needed to write today's essay. This student is experiencing a problem and it directly affects his own life. It doesn't directly affect the teacher. In no way does the student's anxiety tangibly and concretely affect the teacher. In fact, unless the student had volunteered the information about his anxiety, the teacher may not even have known of the student's problem. The problem affects the student—he has a problem. The problem belongs to him. He "owns" it.

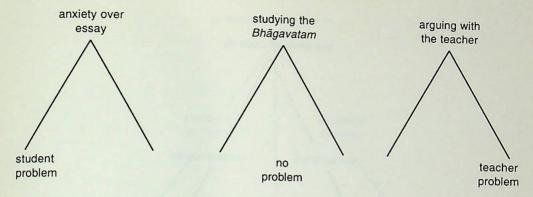


The No-Problem Area

Some student behavior causes neither the teacher nor the student a problem. An example of "no-problem" behavior is a student quietly studying Śrīmad-Bhāgavatam during a break between classes. In no way is his behavior interfering with the teacher or the class. Nobody has a problem.

Although students will never be entirely free from problems (some related to school, others unrelated) while learning is going on, students must be able to resolve or temporarily suspend enough of their problems so they are able to think and learn. This ability is vital because it is only in the no-problem area of the relationship that teaching and learning can be effective.

In every teaching situation, no matter how skillful a teacher becomes, students will continue to own problems that are unresolved and perhaps even unresolvable (i.e. a child worrying about his parents' marital problems). And students will always behave in ways that interfere with a teacher's teaching. But an effective teacher will manage to keep a great majority of his dealings with his students within the no-problem area. Teachers should keep in mind that the overall goal of educational management is to increase the time wherein teachers and students relate in the noproblem area. CC-0. In Public Domain. Digitized by eGangotri



Recognizing the difference between student-owned and teacher-owned problems involves recognizing the problem's tangible and concrete effect. Teachers can separate their own problems from those of their students by asking themselves: "Does this behavior have any tangible and concrete effect on me? Do I judge a student's behavior as unsatisfactory because it tangibly interferes with, damages, hurts, or impairs me, my teaching, or my other students? Or do I reject a student's behavior because I would like the student to act differently, to not have his problem, or to think about Kṛṣṇa consciousness the way I think he should?"

If the answer is "yes" to the latter, the problem belongs to the student. If it is "yes" to the former, the teacher has a problem.

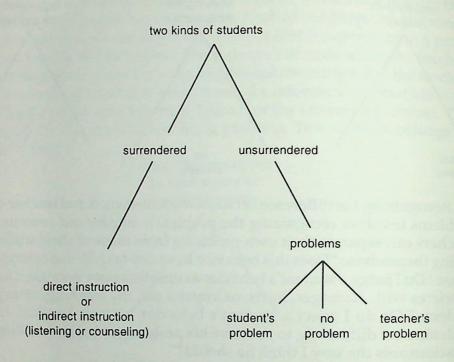
The Importance of Problem Ownership

Teachers should learn to distinguish between the problems a student has that cause the student himself a problem (but not the teacher) and those that have a *tangible and concrete* effect on the teacher. Why? Because depending upon who owns the problem, the teacher will behave differently in trying to solve it.

Two Kinds of Students

Some students are surrendered, submissive, and wish to please their teacher. They will strictly adhere to the good advice given them. A teacher thus has the facility to either directly (using a variety of direct instruction techniques) or indirectly (by listening or counseling) help the student.

But, as we know, not all students are surrendered. Helping the unsurrendered is more difficult. The behavior of unsubmissive students may be divided into three categories: the no-problem area, the area of student problems, and the area of teacher problems.



When a student's problematic behavior directly and tangibly causes the teacher concrete difficulties (when the student doesn't chant japa but bothers other students), the teacher assertively and authoritatively can order or evoke rules and regulations to get the student to desist. (Such teacher-owned discipline problems were discussed at length earlier in this book.)

ŚRĪLA PRABHUPĀDA: The routine work must be forced. They must be afraid; at least they should think, "If I do not do it, I'll be punished." The basic principle should be gentleness, but sometimes artificially they may be threatened. Yaśodāmāyī also used to do that with Kṛṣṇa.

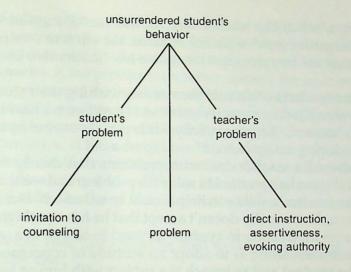
QUESTION: What if one of them is especially mischievous and disrespectful? Śrīla Prabhupāda: That you must punish. Stop the mischievous activities.

—Conversation with gurukula teachers, Dallas, March, 1975

* * *

As we mentioned above, improper behavior is the student's problem if it doesn't concretely affect the teacher (i.e. the student doesn't chant japa). To deal with student-owned problems, the teacher can gently instruct the student (to chant) or invite the student to speak with him in private about the problem.

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Difficulty typically arises when a teacher observes a student behaving in a way that does not concretely disrupt him, but which he neither agrees with nor thinks is in the best interest of the student. If the student is unsurrendered, unsubmissive and does not have a deep relationship with his teacher, the teacher *cannot* treat that student's behavior as if it were his own problem. He cannot order that student who is not chanting *japa* to chant. He can order him, but he cannot *force* the student to comply with that order. He simply does not have the power, as many frustrated gurukula teachers, temple presidents, and gurus have discovered.

A child is mischievous, so you can trick him to obey by making up a little story; but never apply force, especially to his chanting and other spiritual training, because that will spoil him so that in the future he will not like to perform devotional service.

—Letter to Brahmaṇya-tīrtha dāsa, December 10, 1972

A typical situation

A ten-year-old boy regularly refuses to chant his *japa* attentively during *japa* class. Because the boy isn't taking his Kṛṣṇa conscious practices seriously, his teacher foresees trouble for the boy in later years and therefore wishes to help him. Who owns this problem? The problem is clearly owned by the boy and the teacher correctly understands that he cannot effectively force this unsurrendered student to chant. The teacher thus attempts to help through the recommended process of listening or counseling CC-0. In Public Domain. Digitized by eGangotri

However, when the teacher directly initiates discussion of the problem of "inattentive japa" with the student, the student's response clearly indicates that the boy does not recognize his "inattentive japa" as a problem.

Devotee-teachers often find themselves wishing their students would honestly value Kṛṣṇa conscious activities. Therefore we hear in gurukulas frustrated shouts of, "Listen carefully while you chant your japa!" or, "Chant and dance during mangala-ārati!"—all to no avail.

How should a teacher deal with problems that clearly belong to the student? If the student wanted to solve his problem and went to his teacher for help, the teacher's ability to help would be enhanced. But in these situations, the student usually doesn't accept that he has a problem, and therefore he has no motivation to venture forward in search of a solution.

My recommendation is to adopt an attitude of concerned friendship

towards the student and to broach the subject with him or her.

Śrīla Prabhupāda exhibited this in a letter to Gandhi in 1947. He opened his letter, "As a sincere friend, I must not deviate from my duty towards a friend like your good self. I tell you as a sincere friend that you must immediately retire from active politics if you do not desire to die an inglorious death."

If the student has trust and affection for his teacher, and if he is intelligent, he may accept that he truly has a problem. If the student is responsible and accepts ownership of his problem, the teacher can then talk to him, hear him out, and do his best to help the student solve the problem.

If the student doesn't accept that the problem exists or that solving the problem is not important to him, the teacher can still try to help in more

indirect ways:

- The teacher can make an external change (requiring less rounds, arranging for the student to get other association, providing earphones if he has been playing a tape recorder too loud).
- The teacher can also avoid a confrontation by modifying his own expectations of what the student should be doing.
- As a third alternative, he can try to improve his relationship with the student and, at a later date, try again.

Conclusion

Since the method a teacher uses to approach a student's problematic, unsatisfactory behavior depends on the ownership of the problem, the

first step in dealing with a problem is to decide whether the problem is owned by the teacher or by the student. If the problem belongs to the student and the student is not submissive, it is appropriate for the teacher to become a counselor. If the problem is teacher-owned, the counselor's posture is inappropriate and the teacher must directly influence the student.

Teachers should not attempt to take full responsibility for problems and lacks that a student has, especially in Kṛṣṇa consciousness, unless the student is submissive. If a teacher views such a student's problem as if it were his own, without the voluntary surrender of the student, the teacher will be filled with anxiety and will fail in his attempt to help.

Teachers should also keep in mind that when all else fails, they do

have a secret weapon.

JOHN LENNON: Well, that's what he used to say in exactly the same way, about anybody else.

ŚRĪLA PRABHUPĀDA: No, no. He cannot be because he does not speak anything about Kṛṣṇa. A peon comes, he does not know anything about the post office—what kind of peon he is?

YOKO ONO: No, but his post office . . . He was talking about his post office.

ŚRĪLA PRABHUPĀDA: No, you cannot create post office. Post office is one. Government post office.

Yoko Ono: Yes, of course. I'm sure there's only one post office.

ŚRĪLA PRABHUPĀDA: Somebody says, "I belong to another post office." Then he is at once unauthorized.

YOKO ONO: No, no. He is saying that his post office is the one post office.

DEVOTEE: Obviously you are not satisfied yet with what you found in that post office. Why have you come here then, if you have been satisfied with that? You have to test.

JOHN LENNON: Yeah, we've gotta go around. Yoko never met Mahāṛṣi. We're asking advice of how to, you know, how to stop. You can go on forever. I know people that have been wandering around for years, seeking gurus and spiritual teachers. I mean it's doing them all quite well.

Śrīla Prabhupāda: Bring prasādam.

-Conversations, Vol. 2, London, September 11, 1969

Developing the Ability to Listen

The Well-Wishing Friend

At the end of *Bhagavad-gītā*'s fifth chapter, Śrī Kṛṣṇa tells Arjuna that He is *suhṛdam sarva-bhūtānām*, the friend of all living entities. Because Kṛṣṇa is our friend, He travels with us as the Supersoul from body to body, *īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*, knowing fully our thoughts, our happiness, and our distress.

vedāham samatītāni vartamānāni cārjuna bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana

O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

-Bg. 7.26

Śrīla Prabhupāda, as the representative of our Supreme Friend, would thus close his letters, "Your ever well-wisher" Gangotri

When a student begins to realize that his teacher is not only qualified with the twin jewels of knowledge and expertise, but is actually his wellwishing friend, his trust and faith develops. And as trust develops, so also does obedience and submission. A teacher dealing with such obedient and surrendered students has all means at his disposal for training them. However, dealings with students whom he has not yet developed a deep relationship with must be done more carefully.

Stumbling Blocks

Most teachers respond to student-owned problems by either ordering, threatening, moralizing, preaching, consoling, lecturing logically, blaming, name-calling, ridiculing, psychoanalyzing, probing, interrogating, distracting, or humoring. These responses do not adversely affect surrendered students. But excessive and continued use of them on the unsurrendered will be unproductive in furthering the needed relationship.

Even though a teacher may be quite correct in his preaching or probing, if the relationship with his students does not exist, his words will neither

enter deeply nor be effective.

Śrīla Рrавнирāda: Everyone says, "I think like this." So what is your value, your thinking like that? That is Kali-yuga. Because you have no standard knowledge. If a child says to the father, "In my opinion, you should do like this," is that opinion to be taken? If he does not know the thing, how he can give his opinion? But here, in this age, everyone is prepared with his own opinion. Therefore there is fight, quarrel.

-Conversations, Vol. 10, Germany, June 19, 1974

The above-mentioned list of typical teacher responses can be categorized into four primary groups:

- 1. probing
- advising 2.
- 3. evaluating
- interpreting
- 1. By probing—questioning, interrogating, cross-examining—the teacher often conveys suspicion, lack of trust, and doubt. Also, despite his good intention, his probing can make it harder to find out the student's problem. Each question idictales any answer be given within the

question's parameters, thus leaving very little room for the student to talk about what is really on his mind.

- 2. By advising—giving suggestions, offering solutions, preaching, moralizing, lecturing logically—the student often feels misunderstood, especially when the teacher doesn't first listen to him carefully. By these approaches, the student develops little confidence in his own ability to deal with problems. He becomes excessively dependent on the teacher.
- 3. By evaluating—disagreeing, judging, criticizing—the student often feels inadequate, stupid and bad. He becomes defensive, countercriticizes, and hides his real feelings.
- 4. By interpreting—analyzing, diagnosing—the teacher lets the student know he has him figured out. He knows the student's motives. If he's right, the student may feel ill at ease, self-conscious, or exposed. If he's wrong, the student often becomes angry or resentful.

In all four cases the teacher is responding based on his perceptions, his experience, his understanding—not the student's. Unfortunately, over 90% of our responses fall into these four categories.

Bahulāśva: They also say that no one can ever be pure, that everyone is doomed to be a sinner.

ŚRĪLA PRABHUPĀDA: Ātmavat manyate jagat. That is the conditioned soul's qualification that if he is a fool, he thinks others are fools. Everyone, he thinks, "He is like me." That is nature. Ātmavat manyate jagat. "Everyone thinks others are like himself." If he is a fool, he thinks all are. So these things are no argument.

-Conversations, Vol. 14, Los Angeles, June 25, 1975

* * *

How then can a teacher deal with his student's problems as they arise and at the same time deepen his relationship? Our suggestion is that teachers begin by listening. To deepen all relationships, both with the surrendered and with the unsurrendered, listening is effective. And a teacher need not immediately evaluate, what to speak of agree with, what he hears. He can do so when, and if, the time and relationship is suitable. Lord Caitanya Mahāprabhu exhibited this as a prelude to His teaching Sārvabhauma Bhaṭṭācārya:

The next morning, Śrī Caitanya Mahāprabhu and Sārvabhauma Bhaṭṭācārya together visited the temple of Lord Jagannātha. Both of them were in a very pleasant mood. When they entered the temple, Sārvabhauma Bhaṭṭācārya offered Caitanya Mahāprabhu a seat, while he himself sat on the floor out of due respect for a sannyāsī. He then began to instruct Eord Caitanya Mahāprabhu on Vedānta

philosophy, and out of affection and devotion, he spoke to the Lord as follows. The Bhaṭṭācārya said, "Hearing the Vedānta philosophy is a sannyāsī's main business. Therefore without hesitation You should study Vedānta philosophy, hearing it without cessation from a superior person." Lord Caitanya replied, "You are very merciful to Me, and I think it is My duty to obey your order." Thus for seven days continuously, Śrī Caitanya Mahāprabhu listened to the Vedānta philosophy expounded by Sārvabhauma Bhaṭṭācārya. However, Caitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhaṭṭācārya.

-Cc., Madhya 6.118-123

* * *

A teacher listens to his student out of concern. He also listens out of necessity. Without listening, a teacher will find it difficult to know his student's mind.

ŚRĪLA PRABHUPĀDA: So Absolute Truth is realized in three aspects. *Brahmeti* paramātmeti bhagavān iti śabdyate. Some realize the Absolute Truth as impersonal Brahman, others realize the Absolute Truth as localized Paramātmā, situated in everyone's heart, and the final realization is the Supreme Personality of Godhead. So we are cultivating the Supreme Personality of Godhead Kṛṣṇas tu bhagavān svayam. So which aspect are you cultivating, the Paramātmā or the impersonal Brahman or the Supreme Personality of Godhead?

—Conversations, Vol. 10, Germany, June 19, 1974

* * *

Without knowing a student's mind, the teacher will not be able to accurately diagnose his student's needs and offer appropriate advice or instruction.

Śrīla Prabhupāda: Now, just like in medical treatment. If you know what is the end . . . In Āyurvedic treatment it is called *nidāna*, or diagnosis. First of all, before treating a patient you diagnose what is the disease. Then you can give the proper medicine.

-Conversations, Vol. 10, Germany, June 19, 1974

* * *

And even if a teacher knows his student's mind, he should still inquire and listen—both to facilitate the exchange of affection and to confirm his intuition. When the well-wishing sage Angirā Muni traveled to the palace grounds of Mahārāja Citraketu, he inquired from the king about his welfare and then spoke the following words:

O King, are your wives, citizens, secretaries and servants and the merchants who sell spices and oil under your control? Are you also in full control of ministers, the inhabitants of your palace, your provincial governors, your sons and your other dependents?

If the king's mind is fully controlled, all his family members and governmental officers are subordinate to him. His provincial governors present taxes on time, without resistance, and what to speak of lesser servants?

O King Citraketu, I can observe that your mind is not pleased. You seem not to have achieved your desired goal. Is this because of you yourself, or has it been caused by others? Your pale face reflects your deep anxiety.

Śukadeva Gosvāmī said: O King Parīkṣit, although the great sage Aṅgirā knew everything, he inquired from the King in this way. Thus King Citraketu, desiring a son, bent low in great humility and spoke to the great sage.

-Bhāg. 6.14.19-22

* * *

If a student respects his teacher and trusts that his teacher truly understands him and is his well-wisher, the student will reveal more of his mind and open himself to further instructions.

King Citraketu said: O great soul, you are aware of everything, yet you are asking me why I am full of anxiety. Therefore, in response to your order, let me disclose the cause. I am not pleased with my empire, opulence or possessions, which are desirable even for great demigods, because I have no son.

-Bhāg. 6.14.24-25

Of course, teachers must be qualified and worthy of that trust. Then the exchange of love will occur which Śrīla Rūpa Gosvāmī refers to as guhyam ākyāti pṛcchati, "revealing one's mind in confidence."

Properly listening to students also helps them arrive at their own solutions. The teacher, simply by listening and responding properly, helps the student think clearly about his problems. Careful listening requires the mode of goodness. If the teacher is situated in the mode of goodness, the student, by that association, will be uplifted.

In the Bhagavad-gītā (14.17) Kṛṣṇa says, sattvāt sañjāyate jñānaṁ, "from the mode of goodness, real knowledge develops." In the purport, Śrīla Prabhupāda writes, "Education for developing the mode of goodness must be there. When they are actually educated in the mode of goodness, they will become sober, in full knowledge of things as they are. Then people will be happy and prosperotis." In Public Domain. Digitized by eGangotri

Stages of Listening

There are four progressive stages of listening: passive listening, listening with nonjudgmental acknowledgment, listening with invitation for deeper communication, and listening and responding with understanding. Each stage includes the characteristics and techniques of the prior stage(s).

Passive listening

When the ears of the gigantic form became manifest, all the controlling deities of the directions entered into them with the hearing principle, by which all living entities hear and take advantage of sound.

Purport: The ear is the most important instrument in the body of the living entity. Sound is the most important medium for carrying the message of distant and unknown things.

—Bhāg. 3.6.17

A passive listener gains understanding by hearing, but he does not respond verbally. He exhibits his interest and attentiveness (or lack of interest and inattentiveness) by the posture of his physical body. The letters S-O-L-E (unfortunately not spirit "soul") can remind us of four basic poses we can physically adopt to let others know that we are listening to what they are saying.

S: Face the other person Squarely.

This is the basic posture of involvement. If you face someone squarely, you say by your posture, "I'm interested in speaking with you." Even if seated in a group, you can turn in some way toward the person to whom you are speaking. Directing one's body toward a person indicates, "I'm listening to you now."

Adopt an Open posture.

Crossed arms and legs can be a sign of defensiveness. An open posture -especially uncrossed arms-is a sign that one is open to the other person's words. An open posture is perceived as non-defensive.

Lean toward the person.

This is another sign of interest and attentiveness. Watch two people who are absorbed in conversation. Very often they are both leaning forward as a natural sign of their involvement. Then find two people who are talking, but who are leaning back and looking around. They are probably bored and not very interested in their conversation.

Maintain Eye contact.

As you speak with another person, spend some time looking directly at him. This lets him know that you are giving him your full, undivided attention. Without doing this periodically, the person often doesn't know if we are listening or not. Maintaining eye contact, however, does not mean staring into his eyes. This is unnatural and will make others uncomfortable.

listening to nonverbal messages

Another aspect of passive listening is "hearing" what a person's body is saying. Just as a person uses his voice to speak what is on his mind, so he uses his body to provide many nonverbal messages. As Śrīla Prabhupāda said, "The face is the index of the mind." Here are several examples of body language indicating the disposition of the mind:

Purport: Since the face is the index of the mind, a saintly person like Angirā can study the condition of one's mind by seeing the face. When Angirā Rṣi remarked about the King's discolored face, King Citraketu explained the cause of his anxiety.

—Bhāg. 6.14.22

0.0111122

Śrī Śukadeva Gosvāmī said: O King, after hearing this speech by her husband, the demigoddess [Umā, the wife of Lord Śiva] gave up her astonishment at the behavior of King Citraketu and became steady in her intelligence.

Purport: When Pārvatī remembered her former behavior in cursing Citraketu, she became very much ashamed and covered her face with the skirt of her sari, admitting that she was wrong in cursing Citraketu.

—Bhāg. 6.17.36

* * *

Caitanya Mahāprabhu said to Sārvabhauma Bhaṭṭācārya: "Lord Śiva informed the goddess Durgā, the superintendent of the material world, 'In the age of Kali, I take the form of a *brāhmaṇa* and explain the *Vedas* through false scriptures in an atheistic way, similar to Buddhist philosophy." Sārvabhauma Bhaṭṭācārya became very astonished upon hearing this. He became stunned and said nothing.

—Cc. Madhya 6.182–183

* * *

Śrī Caitanya Mahāprabhu felt unlimited happiness to observe Sanātana Gosvāmī's strict following of the principles of sannyāsa. However, He repeatedly glanced at the woolen blanket Sanātana Gosvāmī was wearing. Because Śrī Caitanya Mahāprabhu was repeatedly glancing at this valuable woolen blanket, Sanātana Gosvāmī could understand that the Lord did not approve of it. He then began to consider a way to give it up.

-Cc. Madhya 20.82-83

Test yourself and see if you recognize meanings attached to the following movements and body language.

- A person nods his head up and down.
- A person speaks in a loud, harsh voice.
- A person suddenly opens his eyes wide.
- A person keeps his eyes lowered as he speaks.
- · A person has his arms folded very tightly across his chest.
- A person slouches in his chair.
- A person is constantly squirming.

Listening with nonjudgmental acknowledgments

A small step indicating more active involvement than passive listening is using various verbal, nonjudgmental acknowledgments. These inform the speaker that you are indeed awake and listening. Here are some typical nonjudgmental responses:

"Really!"
"You don't say."
"Oh."
"No fooling!"
"Mmmmm."
"You did, huh."
"How about that?"
"Is that so?"
"Interesting."

Invitations for deeper communication

To indicate to the speaker that you are not only awake and listening, but that you are also interested, you can add, at appropriate times, statements that request the speaker to deepen his communication. When stated sincerely these statements encourage communication. Here are some samples of these invitations for deeper communication.

"I'd like to hear more about it."

"Would you like to talk about it?"

"Go ahead, I'm listening."

"This seems really important to you."

"Tell me the whole story."

"I'd be interested in your point of view."

"Tell me more."

"Let's hear what you have to say"

"CC-0. In Public Domain Digitized by eGangLet's discuss it."

Responding With Understanding

Caitanya Mahāprabhu passively but attentively listened to Sārvabhauma Bhaṭṭācārya for seven days. Because Caitanya Mahāprabhu did not reply or even acknowledge that He had understood the Bhaṭṭācārya's words, Bhaṭṭācārya doubted whether the philosophy he was speaking was being properly understood by the Lord.

On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu: "You have been listening to the Vedānta philosophy from me continuously for seven days. You have simply been listening, fixed in Your silence. Since You do not say anything, I cannot know whether You think it is right or wrong. I cannot know whether You are actually understanding Vedānta philosophy or not."

-Cc., Madhya 6.124-125

Responding with understanding is the essence of learning to listen to students. Responses may include the three steps mentioned above, but in addition they indicate to the speaker that his words are being accurately heard and understood. It is in being understood that the student–teacher relationship develops, that trust manifests, and that the student sees the teacher as truly concerned and as a shelter.

Responding with understanding is a science. The technique should be understood and practiced until the teacher finds it natural to respond in this way—and not with the typical responses of probing, advising, evaluating, and interpreting that we previously discussed. My experience is that if you steadily practice this technique for two or three weeks, you can master it.

Here is an example of how one can respond with understanding.

- 1. student's emotion—anxiety
- 2. his words—"Are we going to have the test real soon?"
- 3. listener decodes emotion—he is worried.
- 4. listener's understanding plus his response—"It seems you are worried about the exam that is coming up."

The first step is for the teacher to "decode" the emotion of the student. Most often, instead of actually telling us what is on his mind, the student CC-0. In Public Domain. Digitized by eGangotri

will "encode" his feelings. The teacher must listen with full attention. He must hear the content and the intent, and within seconds (as in any normal conversation) respond, "naming" the student's emotion. He may not label the emotion correctly every time, but it is the concerned attempt that is important. The student will correct him if his "naming the emotion" is wrong. The teacher will also become more accurate with practice.

In the above example the teacher named worry as the student's emotion. Here are some different emotions that can be recognized in a response

with understanding:

Positive	Negative	
happiness	anger	jealousy
elation	inadequacy	fear
excitement	cynicism	rejection
enthusiasm	doubt	alienation
being loved	frustration	sadness
trust	bewilderment	misery
responsibility	confusion	defiance
relief	neglect	hurt
hope	hopeless	unprotected
confidence	disappointment	
satisfaction	sense of being cheated	
pleasure	sense of unfairness	

The second step is to "name" the *cause* of the student's emotion. In other words, what is the tangible cause of the student's frustration, sadness, confidence, or other emotion? In the above example the cause is the upcoming test.

In the third step (an optional one) the following phrases are used at the beginning of the sentence:

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"It sounds like you . . . "
"What I understand you're saying is . . . "
"You seem . . . "
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These phrases are especially useful when first learning to listen with understanding.

Thus, responding with understanding has three parts:

- Begin with a reply such as "You seem . . . "
- Name the student's emotion.
- 3. Name the cause of the emotion

For example, we might hear the following words from a teenager: "I don't think I can be a devotee. I'm just making too many mistakes. Every time I try to do something, I seem to either knock it over or smash it up. I just feel stupid and want to kick myself. And everybody seems to just criticize me. Sometimes I think no one really thinks I can do anything."

A response with understanding might be something like this:

"It seems to really discourage you when you think you are making a lot of mistakes. Especially when you think the other devotees think you're useless."

This response tells the student you are trying to understand his emotion, i.e. that he feels discouraged. It also communicates to him that you comprehend the reasons for his emotions-making mistakes and other devotees thinking him useless.

Let's see what this response is not:

- 1. It is not an evaluation.
- 2. It is not a judgment.
- 3. It is not an interpretation.
- It is not a challenge.
- It is not advice.
- It is not just a word-for-word repetition.
- It is not taking ownership of their problem.
- 8. It is not a question.

Responding with understanding attempts to communicate the listener's understanding of what the speaker is going through. When someone reveals a problem, it is not necessary to immediately solve the problem. Understanding alone often provides help. Indeed, in a great many cases the student comes up with his own solution.

Responding with understanding is also useful in responding to the happiness and triumphs that devotees meet in their lives.

Although responding with understanding is a powerful technique, know for certain that this technique (or any technique) can only be useful if it is used in addition to, and not as a substitute for, compassion in Kṛṣṇa consciousness.

If one is unhappy to see the distress of other living beings and happy to see their happiness, his religious principles are appreciated as imperishable by exalted persons who are considered pious and benevolent.

Purport: In this verse, real religious principles are explained. Everyone should be unhappy to see others in distress and happy to see others happy. *Ātmavat sarva-bhūteṣu*: one should feel the happiness and distress of others as his own.

—Bhāg. 6.10.9

* * *

Resist the temptation to immediately offer words of advice or throw out pat preachy lines. The general rule is to not advise unless you are quite sure the listener wishes to accept your words.

My dear King, although you know everything, you have posed some questions, which I shall try to answer according to what I have learned from authorities. I cannot remain silent in this regard, for a personality like you is just fit to be spoken to by one who desires self-purification.

Purport: A saintly person doesn't wish to speak to anyone and everyone, and he is therefore grave and silent. Generally a common man does not need to be advised. Unless one is prepared to take instruction, it is said that a saintly person should not address him.

—Bhāg. 7.13.23

* * *

Instructing one who is disturbed is usually not effective because the troubled person's turbulent mind will not allow him to hear.

Śrī Śukadeva Gosvāmī said: O King, Vṛtrāsura, the commander in chief of the demons, advised his lieutenants in the principles of religion, but the cowardly demoniac commanders, intent upon fleeing the battlefield, were so disturbed by fear that they could not accept his words.

—Bhāg. 6.11.1

It is often better to wait until the student's emotions subside. This often happens naturally and quickly when he feels understood.

Practical tips in conversation

These listening skills now have to be practiced until they become natural. Blend these skills together with the three types of listening we previously mentioned. While listening with understanding, don't expect to start every sentence with "It seems . . . " or to name the emotion and the cause of the emotion in every response you make. That will neither be practical nor will it sound normal. Sometimes saying, "That's frustrating" will be sufficient.

Below are two conversations. In the first one we use some of the improper responses, and in the second we respond with understanding.

improper responses

Dāsa:

Kṛṣṇa dāsa is the worst temple president I've ever had! Dāsa:

Anudāsa: You can't talk like that about your authority and god-uncle.

[Preaching.]

Just because I think he's a lousy temple president doesn't mean Dāsa:

I'm offensive.

If you're going to be such a loser and blame your shortcom-Anudāsa:

ings on someone else, why don't you just go to another temple?

[Name-calling, offering advice, put-downs.]

This is my favorite temple. I'm not leaving. Anyway you're probably tired after sankīrtana. We'll talk Anudāsa:

tomorrow. I'm sure you'll get over it. [Diverting.]

listening with understanding

Kṛṣṇa dāsa is the worst temple president I've ever had! Dāsa:

Sounds like you're pretty upset with him. Anudāsa: Yeah, he just isn't sensitive to my needs. Dāsa:

That's frustrating. Anudāsa:

Sure is. He just arranged for me to go on traveling sankīrtana Dāsa:

for a whole month with Hari dasa. I can't stand Hari dasa.

You feel helpless that he made an arrangement you don't like. Anudāsa:

No, not helpless. I guess I could complain, but that wouldn't be Dāsa:

proper. I know how hard it is to make sankīrtana arrangements that everyone likes. But I really don't want Hari dasa's association.

So you're not upset with Kṛṣṇa dāsa. It's really Hari dāsa who Anudāsa:

gets on your nerves.

You know what he did? He told Guru Mahārāja that I'm not Dāsa:

serious about my sadhana ... Bigitized by eGangotri

Note that often when you patiently listen with understanding, the underlying problem surfaces after some time.

Know when to stop

Sometimes there simply isn't much to say on a topic. The student will often indicate this. He may start responding coldly to your statements. He may say something like, "I guess it's time for prasādam." Part of good listening is quitting at the right time. Not every conversation will unearth amazing new insights or solve all problems. Know for certain, however, that each time you properly listen with understanding you add one more brick in building your relationship with the student. Know also that most often it will be you who will have to end the conversation. It's a rare opportunity for most people to be really heard and understood.

Poor substitutes for responding with understanding

Responding with accurate understanding looks simple on paper, but it is not. Here are some pitfalls to avoid when attempting to respond with understanding.

parroting

Parroting is mechanically restating what the other person has said. When done excessively, parroting sounds unnatural. This is usually done when naming the cause of the emotion. The teacher can avoid this by paraphrasing the student's words.

Kṛṣṇa dāsa: Prabhu, do we have to do all the exercises on page 110?

Teacher: It sounds like you are in anxiety because you have to do all the exercises on page 110. [Wrong.]

Teacher: It sounds like you are in anxiety because it's too much work. [Right.]

pretending to understand

It is sometimes difficult to understand another person, even if you have carefully listened to what he said. It is better to admit your inability to understand and to work on getting back on track: "I got distracted and lost you. Could you repeat what you just said?" A useful technique is to ask the person you're talking to whether your understanding is accurate or not.

"It sounds like . . . I could be wrong, but that's what I understand."

"It seems to me that you'd like a little time to think about what I just said. Am I correct?"

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335

ignoring what a student says

Some teachers, while "listening," ignore what's being said, or they change the subject.

long-windedness

One of the arts of responding effectively is to make relatively short responses. A "lean" response is usually much more effective than a "fat," long-winded one. It usually takes more words to say nothing than to say something. Make your responses short, lean, concrete, and accurate. As Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has said, "Essential truth spoken concisely is true eloquence."

being manipulative

We manipulate by subtly directing the student to our viewpoint without first hearing him out.

Gurukula student: Wow! I got it today. Sent to Mahārāja's office twice in

one day.

Āśrama teacher: [Coldly.] It seems like you're upset that you got in

trouble today.

Gurukula student: Of course I'm upset.

Āśrama teacher: [Still coldly.] You're disappointed.

Gurukula student: That's an understatement. My parents won't take me

to Puri during the vacation if they find out I've been

mean to the academic teacher.

Āśrama teacher: You feel there is nothing you can do to patch up your

relationship with your academic teacher. [Starts manip-

ulating.]

Gurukula student: You mean offer my obeisances and beg forgiveness

from him?

Āśrama teacher: That's exactly what I mean. It's not too late, is it?

[Pushing his solution.]

Gurukula student: I'd rather not go to Puri. [Silence.]

Here are a few other examples of manipulation:

Dāsa: I'm really having trouble with my studies.

Anudāsa: It seems that you're disturbed because some insignificant

problem is temporarily stopping you from studying properly.

Dāsa: I can't understand why Śrīla Prabhupāda put so much stress

on the four regulative principles and chanting sixteen rounds.

336

Anudāsa: You sound confused why Śrīla Prabhupāda didn't water-down the process as you would have done.

opening and then shutting the door

We start listening with understanding but lose our patience. It is like saying, "Come on, tell me how you feel. I'll understand," and then reacting in a way that betrays trust. This often happens if the listener starts evaluating, judging, or preaching.

Dāsa: You look unhappy. [Listening with understanding.] Anudāsa: I was late again with the offering to Kṛṣṇa-Balarāma.

Dāsa: You sound depressed because you think you are making

offenses to the Deities. [Listening with understanding.]

Anudāsa: Yeah, it's really frustrating. I quit. I'm going to find a service that doesn't implicate me in so many offenses.

Dāsa: Now that wouldn't be the right thing to do. [Evaluating.]

Anudāsa: I don't care. I feel like going to another temple.

Dāsa: Prabhu, going to another temple is bogus. Would Prabhupāda like you to act so whimsically? [Moralizing, preaching.] Why don't you chant some extra rounds, get a good night's sleep, and see how you feel in the morning? [Advising, offering

solution.]

Anudāsa: Thanks a lot. [Silence.]

listening without understanding

Care enough to not only hear the student's words, hear his emotions as well.

A Word of Caution

Literature on counseling and listening skills often discuss the need for empathy. The dictionary defines *empathy* as, "the identification with or vicarious experiencing of the feelings, thoughts, etc., of another." Clearly our counsel. We should, however, be cautious about what we hear and to what extent we want to "experience the feelings, thoughts, etc. of another." our consciousness. Some *samskāras* leave deep impressions, in that we continue thinking of them long after the actual experience. Graphic even months. The teacher, therefore, wishing to remain strong in Kṛṣṇa

consciousness, should exercise caution when listening to others. He should be true to his own needs as a devotee. He can set limits, and simply say something like, "I don't feel comfortable going any further into this topic." Although teachers of young children run little risk in this regard, our experience is that when teachers learn to listen with understanding, they do so in many of their relationships. Hearing blasphemy of devotees and hearing prolonged descriptions of activities performed in material consciousness can be especially harmful.

Quoting from the *Mārkaṇḍeya Purāṇa*, Śrīla Jīva Gosvāmī says that one should not indulge in hearing others who are engaged in belittling a devotee of the Lord.

—Bhāg. 2.1.12

Lord Caitanya to Raghunātha dāsa Gosvāmī:

grāmya-kathā nā śunite, gramya-vārtā na kahibe Do not talk like people in general or hear what they say.

—Cc. Antya 6.236

Naturally the compassionate teacher who has developed the ability to listen with understanding, will hear about the *māyā* of others, including their struggles with material nature. In order to avoid unfavorable *saṃskāras* while hearing, a listener can pray internally to guru and Kṛṣṇa to protect him and give him the ability to help the student progress towards Kṛṣṇa's lotus feet.

That requires much tact, and we shall have to expect to meet all challenges by sharp minds. But if we remain always absorbed in remembering Lord Caitanya, how He converted so many intelligent men, even sitting for seven days and nights to hear them speak without Himself speaking anything, and if we remember how Kṛṣṇa was so much patient to explain everything to Arjuna, even Arjuna was speaking like a fool—in this way, being always tolerant of others and appreciating their points of view, it will be easy matter for us to convince them gradually to join us.

—Letter to Balavanta dāsa, December 13, 1972

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Appendixes

- I. Śrīla Prabhupāda's Quotes on Gurukula
- II. Preaching is the Essence
- III. Elevation to Goodness
- IV. Becoming Gurus For Our Children
 - V. Developing an Āśrama Curriculum
- VI. Questions
- VII. Protecting Children From Abuse

Appendix I

Śrīla Prabhupāda's Quotes on Gurukula

The following appendix was originally compiled by His Holiness Jagadiśa Goswami in his book Śrīla Prabhupāda on Gurukula. Śrīla Prabhupāda's quotes are divided here into three sections:

- a. The Importance of Gurukula
- b. The Essence of Gurukula
- c. The Basic Gurukula Program

Before each section (1a, 1b, 1c) you will find an optional study assignment. Doing this assignment in conjunction with reading the quotes will help one's analysis of Śrīla Prabhupāda's words.

Appendix Ia

The Importance of Gurukula

Optional Study Assignment

Read the three questions below. Then, with these questions in mind, read the quotes below compiled from Śrīla Prabhupāda on Gurukula, pages 5–19. Based on what you read, answer each of the questions. You may answer the questions as you read.

- Categorize, under the six sub-headings mentioned below, Śrīla Prabhupāda's specific desires for gurukulas and gurukula students. You may use your own words, but keep note of your quote references.
 - a. goals in character
 - b. goals in knowledge
 - c. goals in practical ability
 - d. goals in realizations
 - e. goals in habits
 - f. other goals
- 2. From your completed list, choose the five goals you personally consider most important.
- 3. List as many specific guidelines for training children as you can find within this section of Prabhupāda's instructions.

Gurukula: Its Importance

- 1. Purport: The king or the executive head of a state, the father, and the school teacher are all considered to be natural leaders of the innocent people in general. Therefore they must become conversant with standard books of moral and spiritual codes. (Bg. 3.21)
- Purport: Modern civilization has advanced considerably in the field of mass education, but the result is that people are more unhappy than ever before because of the stress placed on material advancement to the exclusion of the most important part of life, the spiritual aspect. Those who play the role of helping this sort of civilization in the name of educational advancement are actually doing more harm than those who are on the platform of gross sense gratification. Advancement of learning by a godless people is as dangerous as a valuable jewel on the hood of a cobra. A cobra decorated with a valuable jewel is more dangerous than one not decorated. Modern civilization is a patchwork of activities meant to cover the perpetual miseries of material existence. Such activities are aimed toward sense gratification, but above the senses is the mind, and above the mind is the intelligence, and above the intelligence there is the soul. Thus the aim of real education should be self-realization, realization of the spiritual values of the soul. Any education which does not lead to such realization must be considered avidyā, or nescience.

By the culture of such nescience, one goes down to the darkest region of ignorance. (Śrī Īśopaniṣad, Mantra 9)

- 3. For example, a Kṛṣṇa conscious boy, even if he is not very well-educated by the university standard, can immediately give up all illicit sex life, gambling, meat-eating, and intoxication; whereas those who are not in Kṛṣṇa consciousness, although very highly educated, are often drunkards, meat-eaters, sex-mongers, and gamblers. These are practical proofs of how a Kṛṣṇa conscious person becomes highly developed in good qualities, whereas a person who is not in Kṛṣṇa consciousness cannot do so. We experience that even a young boy in Kṛṣṇa consciousness is unattached to the becomes completely freed. He saves his valuable time from being extravagantly spent in the way of smoking, drinking, attending the theater and dancing. (*The Nectar of Devotion*, p. 8)
- 4. Modern civilization is in dire need of an educational system to give people instructions on what happens after death. In actuality the present

educational system is most defective, because unless one knows what happens after death, one dies like an animal. (*Kṛṣṇa Consciousness: The Matchless Gift*, p. 27)

- 5. Unfortunately, at present people are educated in such a way that they do not believe in the next life. Indeed, it seems that the more "educated" one becomes, the less he believes in God, in God's law, in the next life, and in sinful and pious activities. Thus modern education is simply preparing men to become animals. If there is no education to teach a human being what he is and whether or not he is this body, he remains no better than an ass. (Krṣṇa Consciousness: The Matchless Gift, p. 41–42)
- 6. If one indulges in sex, he cannot concentrate; therefore *brahmacarya*, complete celibacy, is recommended to make the mind steady. By practicing celibacy, one cultivates determination. (*The Path of Perfection*, p. 46)
- 7. Children who bow down or try to vibrate Kṛṣṇa's names or clap during kīrtana are actually accumulating so much in their bank account of Kṛṣṇa consciousness. Fire will act, whether one is a child or an adult. If a child touches fire, the fire will burn. The fire does not say, "Oh, I will not burn him. He is a child and does not know." No, the fire will always act as fire. Similarly, Kṛṣṇa is the Supreme Spirit, and if a child partakes in Kṛṣṇa consciousness, he will be affected. Kṛṣṇa will act, whether the child knows or does not know. Every living being should be given a chance to partake of Kṛṣṇa consciousness, because Kṛṣṇa is there and will act. (*The Path of Perfection*, p. 79)
- 8. From the very beginning of life our Kṛṣṇa conscious children are getting the opportunity to learn how to chant and dance, so when they are grown up they will not change, but instead will automatically make progress. They are very fortunate. If a child takes birth in a family of devotees, this means that in his last life he had already taken to the yoga process, but somehow or other he could not finish it. Therefore the child is given another opportunity to make progress under the care of a good father and mother so that he will again advance. In this way, as soon as one completes his development of God consciousness, then he no longer has to take birth in this material world, but returns to the spiritual world. (The Science of Self-Realization, p. 137)
- 9. In Vedic civilization, boys were trained from the very beginning of life as first-class *brahmaçārīs*. They went to the gurukula, the school of the spiritual master, and learned self-control, cleanliness, truthfulness, and

- many other saintly qualities. The best of them were later fit to rule the country. (*The Science of Self-Realization*, p. 187)
- 10. Purport: In the system of varṇāśrama-dharma, which is the beginning of actual human life, small boys after five years of age are sent to become brahmacārī at the guru's āśrama, where these things are systematically taught to boys, be they king's sons or sons of ordinary citizens. The training was compulsory, not only to create good citizens of the state, but also to prepare the boys' future life for spiritual realization. The irresponsible life of sense enjoyment was unknown to children of the followers of the varṇāśrama system. Without being self-controlled, without being disciplined, and without being fully obedient, no one can become successful in following the instructions of the spiritual master, and without doing so, no one is able to go back to Godhead. (Bhāg. 1.5.24)
- 11. Purport: Any five-year-old child can be trained, and within a very short time his life will become successful by realization of Kṛṣṇa consciousness. Unfortunately, this training is lacking all over the world. It is necessary for the leaders of the Kṛṣṇa consciousness movement to start educational institutions in different parts of the world to train children, starting at the age of five years. Thus such children will not become hippies or spoiled children of society; rather, they can all become devotees of the Lord. The face of the world will then change automatically. (Bhāg. 4.12.23)
- 12. Purport: Śrī Caitanya Mahāprabhu has said that in order to preach, one must live a practical life and show people how to do things. Āpaniācari' bhakti śikhāimu sabāre. One cannot teach others unless he behaves the same way himself. Rṣabhadeva (an incarnation of God) was an ideal king, and He took His education in the gurukula, although He was already educated because the Supreme Lord is omniscient. Although Rṣabhadeva had nothing to learn from gurukula, He went there just to teach the people in general how to take an education from the right source, from Vedic teachers. (Bhāg. 5.4.8)
- 13. Purport: In our Kṛṣṇa consciousness movement the gurukula plays an extremely important part in our activities, because right from childhood the boys at the gurukula are instructed about Kṛṣṇa consciousness. Thus they become steady within the cores of their hearts, and there is very little possibility that they will become conquered by the modes of material nature when they are older. (Bhāg. 7.5.56–57)

- 14. Prahlāda Mahārāja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements.

 Purport: According to the Vedic system from the very beginning of life the *brahmacarya* system is introduced, so that from one's very childhood—from the age of five years—one can practice modifying one's human activities so as to engage perfectly in devotional service. (*Bhāg*. 7.6.1)
- 15. Purport: Therefore, the educational system in the human form of life should be so perfect that one will understand his intimate relationship with God, or Viṣṇu. Our eternal relationship with God can be revived in the human form of life, and that should be the goal of education. Indeed, that is the perfection of life and the perfection of education. (*Bhāg*. 7.6.2)
- 16. The *brahmacārī* system of life is especially advantageous in that it increases the power of memory and determination. It is specifically mentioned in this connection that because Nārada was *naiṣtika-brahmacārī*, he could remember whatever he heard from his spiritual master and would never forget it. One who can remember everything perpetually is called *śruta-dhara*. A *śruta-dhara brahmacārī* can repeat all that he has heard verbatim without notes and without reference to books. (*Kṛṣṇa Book*, Vol. 3, p. 195)
- 17. In the Vedic civilization, therefore, small boys are trained to remain brahmacārī, celibate, and not involve themselves in the troubles of sex. But if one is unable to remain brahmacārī, he is allowed to marry. After being trained in the beginning as a brahmacārī, he will not stay for many years in family life, but will very soon become vānaprastha (retired) and then accept sannyāsa, the renounced order of life. (Teachings of Queen Kunti, p. 133–134)
- 18. The most essential education is that which enables one to become free from the bodily concept of life, but unfortunately scientists, philosophers, politicians, and other so-called leaders are misleading people so that they become more attached to the body. It is the human life that offers the opportunity to become Kṛṣṇa conscious, but these rascals are stopping that opportunity by alluring people to bodily designations, and therefore they are the greatest enemies to human civilization. (*Teachings of Queen Kunti*, p. 182)
- 19. Purport: The important members of ISKCON should give careful attention to our Dallas school [the only ISKCON school at the time this

- was written], where children are being taught Sanskrit and English to become perfect brāhmaṇas. If they are actually trained as perfect brāhmaṇas, they can save the society from rogues and ruffians; indeed, people can live happily under the protection of qualified brāhmaṇas. (Cc., Adi 17.103)
- 20. If you take charge of the children of our devotees and give them a nice education, strictly on Kṛṣṇa conscious principles, it will be a great help to the preaching work. Our six students, husbands and wives, are preaching in London. Two of them have a child. As soon as she is old enough, she may be sent under your care. (Letter to Satyabhāmā-devī dāsī, December 27, 1968)
- 21. These children's books are very important because our next program is to start children's schools in all our centers. We want to train all children from the beginning of life in Kṛṣṇa consciousness. In Bombay there are very good prospects for such a children's school. Many children come to ārati, take prasādam, and like looking at our books also. It is a good opportunity for preaching our mission. (Letter to Yogeśvara dāsa, June 12, 1971)
- 22. This project of opening a school for young children may be expanded to include inviting children of respectable families, for some tuition fee, to come there for an ideal education. We will teach the basic requirements of reading and writing, but also give them real spiritual knowledge how to live perfectly. What other school of learning offers such a wonderful educational opportunity? (Letter to Paramananda dasa, November 18, 1971)
- 23. I am very anxious to open schools for educating children of responsible leaders in our Kṛṣṇa conscious way of life, especially in India. If these leaders simply become a little convinced about the real purpose of human life, there is tremendous potency for improving the world. The topic of my lecture in our Delhi pandal last night was the necessity for teaching Kṛṣṇa consciousness in all schools and colleges. This is a revolutionary thought. We have seen the practical outcome of so much Godless education in technology and science. They are producing only hippies—one after another. What is the use of their skyscraper buildings if their sons will not maintain them? The old system of gurukula should be revived. It is the perfect system, designed to produce great men, sober and responsible leaders, who know the real welfare of the citizens. In the former days, all big, big personalities were trained in this way. Now you have got the responsibility to inject this idea in

your country. Please do it with a cool head and very soon we shall see the practical benefit for your countrymen. (Letter to Satsvarūpa dāsa, November 21, 1971)

- 24. I am especially pleased that your gurukula project is going forward nicely. I consider this one of our most important projects. People in general are suffering only due to a poor fund of knowledge. If we have facility to give them the right knowledge of how to make an end to their suffering condition of life, then we shall be performing the highest type of welfare work. You can try on this point to convince rich businessmen, educators, politicians, etc., to help us push forward this gurukula system. We can guide their young children on the right path to become sober, up-right citizens. Inform these men that if they give me proper facilities I can save all the young people of your country from the worst danger. People are always willing to give anything for educational purposes. They think that if their children get the right knowledge, such children will become very successful in life. That is the parents' concern. They sacrifice everything for a good educational cause. Now their children are all becoming hippies, who do not want technology and knowledge which gives them no real satisfaction. They are losing all interest in education and only want to enjoy life. However, if such children are given practical guidance on the transcendental platform, above the bodily and mental conception of life, they will develop into perfect citizens: moral, honest, hard-working, law-abiding, clean, faithful to home and country, etc. That is the unmatched success of our Kṛṣṇa conscious schooling system. Introduce it nicely so that your country's leaders will see something very nice and come to our assistance. (Letter to Satsvarūpa dāsa, December 17, 1971)
- 25. The gurukula program has my full approval. I want you to develop it to the perfectional stage. This is a tremendous new chance that Kṛṣṇa is giving you to serve Him. Whatever is taught to them, they will take very seriously. (Letter to Satsvarūpa dāsa, January 29, 1972)
- 26. I am very glad that you are keeping to a very strict schedule and are reading my literature daily. If you continue in this manner, you will grow up to be a first-class preacher of Kṛṣṇa consciousness. This is the best service you can perform. (Letter to Ekendra dāsa, a gurukula student, February 3, 1972)
- 27. Your country, America, will become very degraded. They will appreciate our revolutionary cleanliness. Our revolutionary medicine will be experimented on these children, and it will be seen in America as the CC-0. In Public Domain. Digitized by eGangotri

cure. Encourage nondevotees or outsiders to enroll their children with us for some minimum fee. You will do the greatest service to your country and its citizens by introducing this. (Letter to Satsvarūpa dāsa, February 28, 1972)

- 28. Our children in the Dallas school should be well trained because I want a new generation of devotees who shall carry on this great mission successfully. (Letter to Dayānanda dāsa, May 20, 1972)
- 29. I consider the gurukula school to be one of the most important aspects of this movement. It should be given all serious consideration by the members. If we are able to make a whole generation of our children into fine Kṛṣṇa conscious preachers, that will be the glory of our movement and the glory of your country as well. But if we are neglectful, somehow or other, and lose even one Vaiṣṇava, it is a very great loss. I am very glad you are taking your work very seriously. You are the leader at Dallas. Now it is your task to become very, very responsible for the spiritual well-being of all the students there. Kṛṣṇa will give you all intelligence and facilities to serve Him nicely if you are very sincere to do so. This will please me very much. (Letter to Stoka Kṛṣṇa dāsa, June 20, 1972)
- 30. I greatly appreciate your activities for conducting our school to the highest standard of Kṛṣṇa consciousness. I consider your work the most important in the society, because you are shaping the future generation of our Kṛṣṇa conscious preachers. This is not a small thing. I am depending very much on you all to assist Lord Caitanya in fulfilling His mission to save humankind from very quickly gliding into hell. (Letter to Rūpa Vilāsa dāsa, June 20, 1972)
- 31. I am especially stressing the importance of our Dallas gurukula for training up the next generation of Kṛṣṇa conscious preachers. This is the most important task ahead. I am seeing practically how wonderfully the children are coming out. We shall be very, very vigilant and careful to maintain the highest standard of temple atmosphere and conduct in Dallas. You may install Rādhā-Kṛṣṇa Deities, and worship members, the children will learn everything. The quality of the elderly members must also be exactly to the standard of excellent Vaiṣṇavas. Misguided if their senior godbrothers and godsisters are themselves be the model for education for the entire world. Let anyone see our Kṛṣṇa conscious children and he will immediately understand the

importance and necessity of such education for the citizens at large. The children of your country and other countries are simply growing up to be sophisticated animals. What good will their education do? But if the people try to understand our Kṛṣṇa conscious education and way of life, and allow their children to be educated by us, they will see them come out as first-class citizens with all good qualities, such as honesty, cleanliness, loyalty, etc. It is very important work, and you are especially responsible to make it successful. All other GBC men should give you all assistance for building up the standard there. (Letter to Satsvarūpa dāsa Goswami, July 1, 1972)

- 32. Child is the father of man. Take the development of the school very, very seriously. Give them the facility to become the teachers of the next generation. Do not neglect this educational program. You GBC members take it very seriously to develop that school for the children. If we lose even one Vaiṣṇava, it is a very great loss. This gurukula is the responsibility of every GBC man, not just the zonal secretary. You all should actually participate in its development. (Letter to someone unknown as of this writing)
- 33. That school is very, very important business. The best man must be found to take charge there and develop it nicely. If he stays and works hard to build it up, that will please me very much. (Letter to Satsvarūpa dāsa Goswami, November 5, 1972)
- 34. I am very, very glad to hear of your desire to return to the gurukula school and to apply yourself to developing it. I am so glad to hear this good news. Only a few weeks ago I received a letter from Satsvarūpa wherein he informed me that Stoka Krsna has left Dallas. Now he must go there to take charge himself. But he is a sannyāsī, and he should travel and preach. I have suggested to him that he get a full-time manager, some grhastha, to manage things. Such a person will be expected to stay tightly and develop it and make that his life's work. It is the most important preaching work; training our children in Kṛṣṇa conscious education. I think you are just the right man to do it. Kṛṣṇa has given you the right idea, just see! I was at the Dallas school last summer and was very impressed with those children. How nicely they are becoming preachers and performing kīrtana—boys and girls. If we can develop properly, one day they will turn the world by their preaching. Let the small children from all good families in your country come to our gurukula school and take education from us. The parents may be certain that the children will get real knowledge. Our program will create the best citizens of brahminical type: clean, honest, law-abid-

ing, healthy, industrious, etc. They will have all good qualities. I think Kṛṣṇa has inspired you in this way. Every facility is there. To be the headmaster of the gurukula is more important than going to South America. It is the most important post in pushing on this movement, practically, because you shall create our preachers of the future, many, many of them. That will be your great credit and contribution. May Kṛṣṇa give you all His blessings more and more for this task. (Letter to Mohanānanda dāsa, December 11, 1972)

- 35. You have already proven your ability in this field by raising two nice Kṛṣṇa conscious children. If you can help now to raise hundreds and thousands of children in Kṛṣṇa consciousness, that will be the greatest service to Kṛṣṇa. Certainly you and your wife shall go back home, back to Godhead, by doing this. Gurukula is our most important project. If children are given a Kṛṣṇa conscious education from early childhood, then there is great hope for the future of the world. Kṛṣṇa is giving you guidance from within. If you go to the gurukula, try to help develop things there and make it the model educational institution in the world. (Letter to Dayānanda dāsa, January 27, 1973)
- 36. I am concerned that the gurukula experiment come out nicely. These children are the future of our society. It is very important that we train them in Kṛṣṇa consciousness from the very childhood. (Letter to Satsvarūpa dāsa Goswami, April 11, 1973)
- 37. I want things to go on there [Dallas gurukula] nicely. It is such important work; if necessary I will come there myself. (Letter to Satsvarūpa dāsa Gosvāmī, April 19, 1973)
- 38. You are very, very fortunate to have the opportunity to be going to this gurukula. It is the only one of its kind in the world. You are the first students and you must set a good example for the others. Be always very enthusiastic to learn from your teachers, offer all respects to your teachers, lead the *kīrtanas* with exuberance. In the future you will be take this training preparation very seriously. (Letter to some gurukula students, May 21, 1973)
- 39. For our Kṛṣṇa consciousness movement, gurukula is a great relief to our men. The children can come to this school and the parents will be free to work for Kṛṣṇa. We should make booklets advertising gurukula. In this way we will get many students to come from all over the world, including children of life members. The whole society today is actually made up of śudras and unknown mixed castes. One doesn't know

whether he is a *śudra*, a *vaiśya*, etc. Even if one is a big trained technologist or scientist, his education is not good until he becomes the servant of some master. Just like a dog, he must get the service of some master. They are not actually big men of high education. Gurukula is real education. (Conversation, Dallas, May, 1973)

40. It is extremely reassuring to hear that gurukula is doing nicely. The importance of the school in Dallas, both for our ISKCON movement and for outsiders as well, cannot be overestimated. Indeed, it is important for the whole world. I was discussing this point in my lecture last night here in Bombay. Human life is meant for tapasyā, and tapasyā must begin with brahmacārī life at gurukula. The boy is supposed to sleep on the floor. During the day he should collect alms for the spiritual master. He does not try very hard to make a comfortable material arrangement. The result of our gurukula training is that, although everyone in this age is born a śūdra, we are producing first-class brāhmaṇas who can actually do good for their fellow man.

I also think you are the right man to be in charge of our school. It is especially nice to hear that the boys are becoming first-class preachers. That is especially needed. Without preaching, our whole institution becomes rubbish. It is very good that they are becoming good preachers.

Together with Jagadīśa, investigate the practical aspects of expanding by purchasing nice buildings. Expand and develop it, and make it a unique institution. (Letter to Dayānanda dāsa, April 11, 1974)

- 41. I am always eager to hear that gurukula is going well. Be very vigilant to see that the program with the older boys in New Vrindaban, as well as all levels of teaching at Dallas, is just to the standard as I introduced it. There is no more important school in the world, so it requires careful guidance. (Letter to Jagadīśa dāsa, June 18, 1974)
- 42. The new gurukula buildings are very nice. We shall invite children there from all over the world. If important people here in India understand that Vedic culture is being taught in English medium, they will want to send their children. Sanskrit and Indian culture through English medium is what they want. If we organize very nicely, the Indian families will send their children. The whole world is misled. You must apply your brains how to spread Kṛṣṇa consciousness. I can give you the idea. Now you have to carry it out. (Letter to Jagadīśa dāsa, November 20, 1975)
- 43. Anyone who is chanting regularly these names has already in his previous life performed all kinds of tapasyā. He has already finished with all kinds of austerities and sacrifices—he is Āryan. Āryan means

- advanced in spiritual knowledge, well versed in Vedic knowledge. (Conversation with gurukula teachers, Vṛndāvana, April, 1976)
- 44. You have some experience now with gurukula, so let this be your full-time engagement. Organize gurukula all over the world thoughtfully, and with the approval of the other GBC members, make your plan for developing our gurukulas to educate children in Kṛṣṇa consciousness throughout the world. This gurukula program may be your portfolio, and you need not be diverted to other management. Do it very nicely. (Letter to Jagadīśa dāsa, May 6, 1976)
- 45. Cāṇakya Paṇḍita says: ko' rthaḥ putreṇa jātena yo na vidvān na dhārmikaḥ: "What is the use of a son who is neither a devotee nor learned?" Kāṇena cakṣuṣā kiṁ vā cakṣuḥ pīḍaiva kevalam: "What is the use of a blind eye? It is simply troublesome." If in the aristocratic families, they do not give education in spiritual life, they'll all become hippies, loafers, and drunkards, simply wasting their father's money. There is need of some good, first-class, ideal men. The world is full of rogues, thieves and bad characters. (Conversation with gurukula teachers, Vṛndāvana, November, 1976)
- 46. Actually, gurukula is meant to give first-class education. This modern education and technical training simply produced a class of hippies. Before going to the foreign countries, I had a very bad experience here in India. I tried to get some respectable gentlemen to give their sons to be trained as brahmacārīs. No one would give his son. They would say, "What will happen if my son becomes a devotee? How much money will he earn?" That means we have to canvass vigorously to get some students. The defeat of modern education is that they do not know that they will change bodies—tathā dehāntara-prāptir, na jāyate mriyate vā kadācin. The soul has no birth and death. People are kept in darkness in the name of so-called university education

We want to give this idea to the world. Gurukula is for the whole world. Kṛṣṇa says, mṛṭyu-samsāra-vartmani. Human life is meant for understanding Kṛṣṇa and stopping the repetition of birth and death. That's the idea. Kṛṣṇa says plainly, "If you do not take advantage of every instruction—mām aprāpyaiva kaunteya tato yānty adhamām gatim—birth and death." And they will say, "What's wrong with becoming a birth and death." And they will say, "What's wrong with becoming a Such degradation has taken place in human society. The Bhāgavatam describes, mandāḥ sumanda all unoultured, all bad. Mandāḥ, very bad.

Why? *Manda-bhāgyāḥ*—unfortunate. You achieve this human form of life after so many births, and you do not take advantage.

hari hari! bifale janama gonāinu manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā biṣa khāinu

This is going on. Knowingly they are drinking poison, and we are trying to save them. Very difficult job. Nobody drinks poison knowingly. But these people are drinking poison knowingly. They're refusing to take to Kṛṣṇa consciousness. We want to save society from this downfall. At least keep this idea. That is our mission. Otherwise, we are outnumbered. I am thinking so many things, but my life is ending. So, keep this idea. Especially train young men in gurukula. (Conversation with teachers, Vṛndāvana, June 26, 1977)

47. The gurukula is meant for this purpose: Teach them and let them go around the world to preach. This is our mission. How many things we have to do for preaching, for teaching. Live hundreds of years! This gurukula is a good chance for teaching future preachers. Prepare and send out. How much tremendous work we have to do! Kṛṣṇa has given us so many innocent boys. Teach them. (Conversation with gurukula teachers, Vṛndāvana, October, 1977)

Appendix Ib

The Essence of Gurukula

Optional Study Assignment

Read the following questions. With these questions in mind, read the quotes below compiled from Śrīla Prabhupāda on Gurukula, "The Essence," pages 21–40. Then, based on what you've read, answer each of the following questions. You may answer the questions as you read.

- 1. Note the number of times Śrīla Prabhupāda refers to the avoidance of sex life as the goal of education. Why is this one goal mentioned so many times?
- 2. List the elements mentioned in this chapter which could be grouped as "the process of education."
- 3. Compile a list of reasons why acceptance of a spiritual master is essential for gurukula training.

Gurukula—Its Essence

1. Purport: In the rules of celibacy written by the great sage Yājñavalkya, it is said:

karmaṇā manasā vācā sarvāvasthāsu sarvadā sarvatra maithuna-tyāgo brahmacaryam pracakṣate

"The vow of brahmacarya is meant to help one completely abstain from sex indulgence in work, words, and mind—at all times, under all circumstances, and in all places." No one can perform correct yoga practice through sex indulgence. Brahmacarya is taught therefore from childhood, when one has no knowledge of sex life. Children at the age of five are sent to the gurukula, or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming brahmacārīs. Without such practice, no one can make advancement in any yoga, whether it be dhyāna, jñāna, or bhakti. (Bg. 6.13–14)

- 2. Purport: One has to study the *Vedas* under the guidance of the spiritual master and undergo many austerities and penances while living under his care. A *brahmacārī* has to live in the home of the spiritual master just like a servant, and he must beg alms from door to door and bring them to the spiritual master. He takes food only under the master's order, and if the master neglects to call the student for food that day, the student fasts. After the student studies the *Vedas* under the master for a period from five to twenty years, he may become a man of perfect character. Study of the *Vedas* is not meant for the recreation of armchair speculators, but for the formation of character. After this training, the *brahmacārī* is allowed to enter into household life and marry. (Bg. 8.28)
- 3. Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-conego, the perception of the objects of sense gratification, absence of false nonattachment to children, wife, home, and the rest, and even-unalloyed devotion to Me, resorting to solitary places, detachment from tion, and philosophical search for the Absolute Truth—all these I thus (Bg. 13.8–12)

- 4. Purport: Then svādhyāya, Vedic study, and tapas, austerity, and ārjavam, gentleness or simplicity, are meant for the brahmacarya or student life. Brahmacārīs should have no connection with women; they should live a life of celibacy and engage the mind in the study of Vedic literature for cultivation of spiritual knowledge. (Bg. 16.1–3)
- 5. When Kṛṣṇa was residing at the place of His spiritual master, He did not mind taking all troubles in rendering service to His guru, although His body was very soft and delicate. It is the duty of the disciple to execute all services unto the spiritual master, despite all kinds of difficulties. The disciple living at the residence of the spiritual master has to go begging from door to door and bring everything back to the spiritual master. When *prasādam* is being served, the spiritual master is supposed to call each and every disciple to come and eat. If by chance the spiritual master forgets to call a disciple to partake of the *prasādam*, it is enjoined in the scriptures that the student should fast on that day rather than accept food on his own initiative. (*The Nectar of Devotion*, p. 172–173)
- 6. In Vedic times they would train boys as brahmacārīs; no sex life at all was allowed up to the age of twenty-five. Where is that education now? A brahmacārī is a student who lives a life of complete celibacy and obeys the commands of his guru at the gurukula. Now schools and colleges are teaching sex from the very beginning, and twelve- or thirteen-year-old boys and girls are having sex. How can they have a spiritual life? Spiritual life means voluntarily accepting some austerities for the sake of God realization. (The Science of Self-Realization, p. 68–69)
- 7. Purport: In order to award the highest benefit of human life, the *varṇāśrama* system trains the follower to adopt the vow of celibacy beginning from the order of *brahmacārī*. The *brahmacārī* life is for students who are educated to follow strictly the vow of celibacy. Youngsters who have had no taste of sex life can easily follow the vow of celibacy, and once fixed in the principle of such a life, one can very easily continue to the highest perfectional stage, attaining the kingdom of the three-fourths energy of the Lord. (*Bhāg*. 2.6.20)
- 8. The brahmacārī, or a boy from the age of five years, especially from the higher castes, namely from the scholarly parents (the brāhmaṇas), the administrative parents (the kṣatriyas), or the mercantile or productive parents (the vaiśyas), is trained until twenty-five years of age under the care of a bona fide gurtu or teacher, and under strict observance of

- discipline he comes to understand the values of life along with taking specific training for a livelihood. ($Bh\bar{a}g$. 2.7.6)
- 9. Purport: During student life the *brahmacārīs* were given full instructions about the importance of the human form of life. Thus the basic education was designed to encourage the student in becoming free from family encumbrances. Only students unable to accept such a vow in life were allowed to go home and marry a suitable wife. Otherwise, the student would remain a perfect *brahmacārī*, observing complete abstinence from sex for his whole life. It all depended on the quality of the student's training. (*Bhāg*. 3.12.42)
- 10. Purport: Unless there is rigid and systematic training of the *brahmacārī* by the expert spiritual master, and unless the student is obedient, it is sure that the so-called *brahmacārī* will fall prey to the attack of sex. (*Bhāg*. 3.14.20)
- 11. Purport: In the beginning of life, as a brahmacārī, one has to undergo severe penances and austerities in order to be educated in spiritual values. The brahmacārī is never allowed to mingle with women and is thus kept from learning about sex enjoyment. The basic flaw in modern civilization is that boys and girls are given freedom during school and college to enjoy sex life. Most of the children are varṇa-saṅkara, meaning born of undesirable fathers and mothers. In the beginning of life boys and girls should undergo penances and austerities. When they are grown, they should get married, live for sometime at home, and beget children. (Bhāg. 4.31.1)
- 12. Purport: Before entering household life, one should be trained as a brahmacārī, living under the care of a guru, whose place is known as the gurukula. Brahmacārī gurukule vasan dānto guror hitam. (Bhāg. 7.12.1) From the very beginning, a brahmacārī is trained to sacrifice everything for the benefit of the guru. A brahmacārī is advised to go begging alms from door to door, addressing all women as mother, and whatever he collects goes to the benefit of the guru. When he is fully trained, if he likes he is allowed to marry. (Bhāg. 7.6.9)
- 13. Purport: Prahlāda Mahārāja proposed that from the very beginning of life (kaumāra ācaret prājāaḥ) a small child should be trained to serve the spiritual master while living at the gurukula. By following the instructions of the guru and the śāstras, the disciple attains the stage of devotional service and becomes unattached to possessions. Whatever he possesses he offers to the spiritual master, the guru, who engages

him in śravaṇam kīrtanam viṣṇoḥ. The disciple follows strictly and in this way learns how to control his senses. (Bhāg. 7.7.33)

- 14. Nārada Muni said: A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the *brahmacārī* should live at the gurukula, only for the benefit of the guru. (*Bhāg*. 7.12.1)
- 15. At both junctions of day and night, morning and evening, he should fully absorb himself in thoughts of worship of the spiritual master, the fire, the sun-god, and Lord Viṣṇu by chanting the Gāyatrī mantra. Being called by the spiritual master, the student should study the Vedic mantras regularly. Every day, before beginning and after finishing his studies, the disciple should respectfully offer obeisances unto his spiritual master. Carrying pure kuśa grass in his hand, the brahmacārī should wear deerskin garments with a belt of straw. He should carry a staff and a waterpot, and wear matted hair and a sacred thread, as recommended in the śāstras. (Bhāg. 7.12.2–4)
- 16. The *brahmacārī* should go out morning and evening to collect alms, and he should offer all that he collects to the spiritual master. He should eat only if ordered to take food by the spiritual master; otherwise, if the spiritual master does not give this order, he may sometimes have to fast. A *brahmacārī* should be quite well-behaved and gentle and should not eat or collect (accumulate) more than necessary. He must always be active and expert, fully believing in the instructions of the spiritual master and *śāstra*. Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women. A *brahmacārī* must rigidly avoid talking with or about women, for the senses are so powerful that they may agitate even the mind of a *sannyāsī*.

Purport: Brahmacarya essentially means the vow not to marry but to observe strict celibacy (bṛhad-vrata). A brahmacārī or sannyāsī should avoid talking with women or reading literature concerning talks between man and woman. The injunction restricting association with women is the basic principle of spiritual life. Associating or talking with women is never advised in any of the Vedic literatures. The entire Vedic system teaches one to avoid sex life so that one may gradually progress from brahmacarya to gṛhastha, from gṛhastha to vānaprastha, and from vānaprastha to sannyāsa and thus give up material enjoyment, which is the original cause of bondage to this material world. (Bhāg.

17. Purport: According to the rules and regulations mentioned above, one who is twice-born, namely a brāhmaṇa, kṣatriya, or a vaiśya, should reside in the gurukula under the care of the spiritual master. There he should study and learn all the Vedic literatures along with their supplements and the Upaniṣads, according to his ability and power to study. If possible, the student or disciple should reward the spiritual master with the remuneration the spiritual master requests, and then, following the master's order, the disciple should leave and accept one of the other āśramas—gṛhastha, vānaprastha, or sannyāsa—as he desires.

Purport: To study the *Vedas* and understand them, of course, requires some special intelligence, but the members of the three higher sections of society—the *brāhmaṇas*, *kṣatriyas*, and *vaiśyas*—must learn the Vedic literatures according to their capacity and power to understand. The Vedic literature gives the knowledge that can lead one to understand the Absolute Truth—Brahman, Paramātmā, or Bhagavān. Gurukula should be used only to understand the Vedic knowledge.

Another point to be observed from this verse is that from the brahmacārī-āśrama one may accept the sannyāsa, vānaprastha, or gṛhastha āśrama. It is not compulsory for a brahmacārī to become a gṛhastha. Because the ultimate aim is to understand the Absolute Truth, there is no necessity of going through all the different āśramas. Śrīla Bhaktisid-dhānta Sarasvatī Ṭhākura accepted the sannyāsa-āśrama directly from the brahmacārī-āśrama. He did not think it compulsory to accept the gṛhastha or vānaprastha-āśrama. (Bhāg. 7.12.13–14)

18. It is customary, after being initiated in the Gāyatrī mantra, for one to live away from home for some time under the care of the ācārya in order to be trained in spiritual life. During this period, one has to work under the spiritual master as an ordinary menial servant. There are many rules and regulations for a $brahmac\bar{a}r\bar{\imath}$ living under the care of an ācārya, and both Lord Kṛṣṇa and Balarāma strictly followed those regulative principles while living under the instruction of Their spiritual master, Sāndīpani Muni, in his place in northern India. According to scriptural injunctions, a spiritual master should be respected and be regarded on an equal level with the Supreme Personality of Godhead. Both Kṛṣṇa and Balarāma exactly followed those principles with great devotion and underwent the regulations of brahmacarya, and thus They satisfied Their spiritual master who instructed Them in Vedic knowledge. Being very satisfied, Sāndīpani Muni instructed Them in all the intricacies of Vedic wisdom as well as in supplementary literatures such as the *Upaniṣads*.

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After hearing only once from the teacher, Kṛṣṇa and Balarāma learned all the arts and sciences. In sixty-four days and sixty- four nights, They learned all the necessary arts and sciences that are required in human society. During daytime They took lessons on a subject from the teacher and by nightfall, after having heard from the teacher, They were expert in that department of knowledge.

Lord Kṛṣṇa and Balarāma, the reservoir of all knowledge of arts and sciences, exhibited Their perfect understanding when They offered to serve Their teacher by awarding him anything he desired. This offering by the student to the teacher or spiritual master is called *gurudakṣinā*. It is essential that a student satisfy the teacher in return for any learning received, either material or spiritual. (*Kṛṣṇa Book*, Vol.2, p.

51-54)

19. Lord Kṛṣṇa to Sudāmā: With great compassion our gurudeva said, "My dear boys, it is very wonderful that you have suffered so much trouble for me. Everyone likes to take care of his body as the first consideration, but you are so good and faithful to your guru that without caring for bodily comforts you have taken so much trouble for me. I am also glad to see that bona fide students like you will undergo any kind of trouble for the satisfaction of the spiritual master. That is the way for a bona fide disciple to become free from his debt to the spiritual master. It is the duty of the disciple to dedicate his life to the service of the spiritual master. My dear best of the twice-born, I am greatly pleased by your action, and I bless you: May all your desires and ambitions be fulfilled."

Lord Kṛṣṇa continued: Both of us can realize that without the blessings of the spiritual master no one can be happy. By the mercy of the spiritual master and by his blessings, one can achieve peace and prosperity and be able to fulfill the mission of human life. (*Kṛṣṇa Book*, Vol. 3, p. 74–76)

- 20. First of all, one must be trained in the *brahmacārī* system and learn how to deny the senses. A *brahmacārī* should be trained in *tapasyā*, not in enjoyment. Formerly, *brahmacārīs* would have to go from door to door to beg alms for the *āśrama*, and they were trained from the very beginning to address every woman as mother. (*Teachings of Lord Kapila*, p. 131)
- 21. According to the Vedic system, a child is sent to a gurukula to learn spiritual knowledge from the very beginning. When a child goes to a gurukula, he becomes a brahmacārī and works like a menial servant. He may be the son of a great brāhmaṇa or a great king; it doesn't matter.

When one goes to a gurukula, he immediately becomes the menial servant of the guru. If the guru orders him to perform some lowly service, he is prepared to do it. This is the business of a *brahmacārī*. Even Kṛṣṇa went to a gurukula to teach us. There was no need for Kṛṣṇa, the Supreme Personality of Godhead, to go to a gurukula, but He did this simply to set an example. (*Teachings of Lord Kapila*, p. 172)

- 22. Purport: Formerly, before the beginning of Kali-yuga, almost everyone, especially among the intelligent men, the *brāhmaṇas*, was a *śruta-dhara*. As soon as a student heard any of the Vedic wisdom from his master, he would remember it forever. There was no need to refer to books, and therefore there were no written books in those days. The spiritual master delivered the Vedic hymns and their explanations to the student, who would then remember them forever, without consulting books. (Cc., Ādi 16.44)
- 23. Now organize our Kṛṣṇa conscious school very nicely for children up to fifteen years old. The parents should not accompany their children. Actually, that is the gurukula system. The children should take complete protection from the spiritual master, serve him, and learn from him nicely. In India we see how nicely the young brahmacārīs work. They go out in early morning and beg all day on the order of the guru. At night they come back, take a little rice, and sleep without cover on the floor. They think this work is very pleasant. If they are not spoiled by an artificial standard of sense gratification at an early age, children will turn out very nicely as sober citizens, because they will have learned the real meaning of life. If they are trained to accept that austerity is very enjoyable, then they will not be spoiled. So organize everything in such a way that we can deliver these souls back to Kṛṣṇa. That is our real work. (Letter to Satsvarūpa dāsa, November 25, 1971)
- 24. We should concentrate on training these children in Kṛṣṇa consciousness. Not much formal academic education is required—a little reading, writing, mathematics. More important, give them facility to follow the examples of the older devotees in the regular Kṛṣṇa conscious program, i.e. rising early, attending ārati, chanting, reading, going on attention will always be on Kṛṣṇa. The children should learn in that are satisfied in this way, they will all grow up to be first-class preachers and devotees. (Letter to Satsvarūpa dāsa, February 16, 1972)
- 25. Their academic education should consist of learning a little mathematics and being able to read and write well. No universities. Higher education

- they get from our books. Besides the regular classes in reading and writing, the children should participate in *ārati*, *kīrtana*, preaching, *saṅkīrtana*, etc. These things they will learn from experience. (Letter to Chāyā-devī dāsī, February 16, 1972)
- 26. We are teaching bhakti by practical attendance and by decreasing playing drive and desire. If the children simply do as their elders are doing, i.e. rising early, attending mangala-ārati, chanting, eating prasādam, looking at books, worshiping the Deity, etc., then automatically they will become trained in the right way. There is no need for a special program for education. Children will always do as they see others doing. By the good association of their parents and the other older members, they will become nicely fixed in Kṛṣṇa consciousness. Because they are not spoiled by an artificial standard of sense gratification, they will think that performing austerities is great fun. In India, for example, the young brahmacārīs are sent out to beg for their spiritual master to teach them humility and nonattachment. They spend the whole day in the hot sun. When they come back at night, they take a handful of rice and sleep without blankets on the hard floor. They take this type of life as very enjoyable and great fun. This is how we train our children in Krsna consciousness; keeping them always attending our regular program, giving them association with Kṛṣṇa's devotees, teaching them in spiritual realization, and giving them the idea that sacrifice and tapasya for achieving the highest goal of life is a very nice way of life. We should not give them many games for playing. These so-called scientific methods of learning are artificial and unnecessary. I do not have much trust in the Montessori system, or any other such system of teaching. (Letter to Satyabhāmā-devī-dāsī, February 28, 1972)
- 27. The children should simply know four things: (1) think of Kṛṣṇa always, (2) become Kṛṣṇa's devotee, (3) offer Kṛṣṇa worship, (4) offer Kṛṣṇa obeisances. These four things should be taught and everything else will follow nicely. They will be learned persons. (Letter to Satsvarūpa dāsa Goswami, June 16, 1972)
- 28. Our students are not going to be technologists or factory workers. If we need one, we can purchase a technologist, but our students are training to be preachers of God consciousness. We teach in our own way, not the government syllabus. We teach not to have intoxicants, illicit sex, meat-eating, or gambling. (Conversation with reporters, Dallas airport, May, 1973)

- 29. When the boys and girls are ten years old, they should be separated. At that time, special care should be taken, because once they become victims of sexual misbehavior, their lives are spoiled. (Letter to Satsvarūpa dāsa Goswami, October 4, 1973)
- 30. It is especially nice to hear that the boys are becoming first-class preachers. That is essential. Without preaching, our institution becomes all rubbish. (Letter to Dayananda dasa, April 11, 1974)
- 31. The ultimate goal of teaching is to train the students to conquer the repetition of birth and death. The teacher must be able to educate the student to this understanding. That is perfect teaching. No one wants to die, but he has no education how to become free from the punishment of death. Krsna consciousness stops this nuisance business, repetition of birth and death.

Big scientists discover so many wonderful things, but they cannot discover anything to stop their own deaths. All big scientists die. We shall also die, but after this death we shall not accept another material body. That means no more death. This is the last death. This is our teaching. That should be impressed upon the students, and the teachers must know it. Then education will be successful. Knowledge is awareness that one need not be subjected to birth, death, old age, and disease. We do not want these things. That is real science. That is real knowledge. Our students should be elevated to this knowledge. We are describing in our books how to understand this science. One gentleman, a lord in England, came to see me. I asked, "What is your philosophy of life?" He said, "Well, I'm trying to live fully, that's all." But after death, he has no idea. That is the defect—nobody knows what is going to happen after death. We are also living, but not like irresponsible men. Our living may seem to be different from others who are living irresponsibly.

Brahmacārī guru-kule vasan dānto guror hitam/ ācaran dāsavan nīco gurau sudṛḍha-sauhṛdaḥ. The brahmacārī should live at gurukula acting for the benefit of his guru, not for his personal benefit. He should act just like a servant. The master orders and the servant carries out the order. Although he may come from a very aristocratic or a brāhmaṇa family, still he should accept the position of a menial servant. He should be humble, ready to do whatever the spiritual master or teacher asks.

The student should not challenge.

Why should he be submissive? He is not getting any money. These things are accepted out of love for the spiritual master. Out of your love for me. This is the basic principle. One should be convinced, "My spiritual master is my best friend, therefore I must render service to him." The service which you are rendering is not possible to be done even if I pay somebody one thousand dollars per month. It is not possible, because it is done out of love. This is the basic principle. Yasya deve parā bhaktir yathā deve tathā gurau. When one is fixed up in devotion to Kṛṣṇa and His representative guru, everything becomes revealed automatically. Tasyaite kathitā hy arthāḥ prakāśante. These are all revealed experiences. Brahmacārīs, especially, are under the protection of the guru. There is no question in the beginning how much one has learned ABC. The first thing is that one should live in the gurukula and practice sense control. The basic principle should be that one is living for the benefit of the guru, not for one's own benefit. Whatever he orders, one must execute. (Conversation with gurukula teachers, Dallas, July, 1975)

33. The gurukula must be based on the principle of renunciation. Vairāgyavidyā nija-bhakti-yogam. Bhakti is based on the principle of renunciation of material desires beginning from the earliest age. Kaumāra ācaret prājño dharmān bhāgavatān iha. From the very beginning, a boy must be trained to perform devotional service to the Supreme Personality of Godhead, and to be unattached to the so-called fallible soldiers. The karmīs are too attached to their bodies, children, and wives, who are like fallible fighting soldiers who will ultimately be destroyed. Although they are sufficiently experienced, they still cannot see this.

Therefore, our young men must be trained at the earliest age to be unattached to home, family, friendship, society, and nation. To train the innocent boy to be a sense gratifier at the early age when the child is actually happy in any circumstance is the greatest violence. Therefore, brahmacārī guru-kule vasan dānto guror hitam. The brahmacārī lives at the place of and works for the benefit of the spiritual master by begging for his maintenance, by cleaning, by learning the principles of Kṛṣṇa consciousness, and by engaging in the process of bhāgavatadharma. Thus, due to strong training in the beginning, his life has a firm, sane foundation with which he can overcome the forces of māyā.

(Letter to Jayatīrtha dāsa, January 20, 1976)

34. After remaining brahmacārī, if he is inclined, he may marry. Otherwise, immediately sannyāsa. Grhastha is not necessary. But if one feels that he cannot remain celibate, he is allowed to marry. That is also restricted. Of course, material life is based on sex. As long as there is sex desire, one is not liberated. Our process is to become free from sex life. The main point is freedom from sex desire. This is the best thing. Despite provocation, when one is steady, he is called dhīra. Dhīras tatra na muhyati. So if our boys become dhīra, just like our Guru Mahārāja, that is a very good thing. (Conversation with gurukula teachers, Vrndavana, April, 1976)

35. From the beginning of life gurukula trains one how to become centpercent obedient to his guru. Our life will be successful when we strictly follow guru and Kṛṣṇa. Guru means Kṛṣṇa. Kṛṣṇa means guru. Not māyāvāda. Guru means one who follows Kṛṣṇa. Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhih. Guru is directly God. Sāksād-dhari. Sākṣād means direct. In every śāstra it is said that guru is God, Krsna, and it is accepted by authorities. Why? Kintu prabhor yah priya eva—not that he has become God, but he is the most confidential servant. He is therefore servant-God. Why has he become priya? Kṛṣṇa says personally, na ca tasmān manusyesu kaścin me priya-kṛttamaḥ. "Nobody is dearer than he in the whole world." Why? Ya idam paramam guhyam mad-bhakteşv abhidhāsyati. "He preaches this gospel of Bhagavadgītā among My devotees." The guru has two businesses. He has to make devotees and teach them the principles of Bhagavad-gītā. Therefore he's so dear to Kṛṣṇa. He's a living entity, but because he acts very confidentially on behalf of Kṛṣṇa, he's as good as God. Guru is servant-God, and Kṛṣṇa is master-God. When one is accepted by both, then his life is successful. Therefore, one must fix his faith staunchly in the bona fide guru. If one accepts and follows a bona fide guru, his life is successful. Gurukula teaches one how to become very, very faithful—cent-percent faithful—to the bona fide guru. You have to teach like that-by behavior, by life, by action. This is the principle of gurukula. On this platform, with this understanding, you have to organize.

You have to teach the children to follow perfectly whatever the guru says. Then they will not deviate when they grow up. Gurukula teaches one to become obedient and self-controlled, and to act on behalf of one's guru. Gurukula is not for teaching one to be a very scholarly grammarian. There are many thousands of scholars. Who cares for them? It is the life that is important. A brahmacārī should be trained how to control the senses. Therefore, female children should be separated. What did Sarasvatī say? "We have no sex with women." (Laughs.) So innocent. She does not know. If the boys and girls are women should be addressed as "mother."

Whatever activities are going on in our movement should be taught according to the capacity of the boys or girls. Some departments are suitable for the boys, and some are suitable for the girls. Everyone should be trained up to give service. That is gurukula.

The sex impulse should be controlled; otherwise it will ruin the whole character. Even sannyas is are victimized. Woman is good, man

369

is good, but when they combine together, they become bad. In the spiritual world, the service of the Lord is so pleasing that one can neglect this sex pleasure. There is no attraction for sex pleasure. Yadāvadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-rasa-dhāmanudyata rantum āsīt/tadāvadhi bata nārī-saṅgame smaryamāne bhavati mukha-vikāraḥ suṣṭu niṣṭhī-vanaṁ ca. When one automatically spits at the idea of sex pleasure, he is elevated in spiritual life. By training, by knowledge, one can be elevated.

Our life is simple. We don't want luxury.

We are not going to teach biology or chemistry. Our students should be fit for preaching Kṛṣṇa consciousness—by their character, by their behavior, by their knowledge. We have to save our time for advancing in Kṛṣṇa consciousness, which is not possible in any other form of life. Why should we waste our time for economic development? Economic development is not possible. There is no use of so-called improvement. You cannot do it. Tasyaiva hetoh prayateta kovido na labhyate yad bhramatām upary adhah: "Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries, even though we do not desire them." [Śrīmad-Bhāgavatam 1.5.18] Your standard of happiness and distress must be there, because you are destined by the laws of nature. Samsāra-biṣānale, dibā-niśi hiyā jwale. The blazing fire of poison is always going on. Jurāite nā koinu upāy. One has to make ways to get out of this fire. This is intelligence. This is philosophy. We should not waste a single moment on so-called material things, happiness. Best to save time and utilize it for advancing in Kṛṣṇa consciousness. (Conversation with a group of disciples, New Māyāpura, July 31, 1976)

36. For our gurukula, we require some practical assistant who can teach the boys to be controlled in the mind and senses, to rise early in the morning, to chant the Hare Kṛṣṇa māha-mantra, to go to the Yamunā for bathing, to study some Vedic literatures like the Bhagavad-gītā and Śrīmad-Bhāgavatam, to act always for the benefit of the guru, and to work for him as a menial servant. These things are recommended for the brahmacārī. You will find the statement in the Śrīmad-Bhāgavatam, Canto Seven, chapter 12. I want my gurukula to be organized in that way. We don't want big, big scholars for doing research work. What research will they do? Everything is in perfect order in the

Vedic scriptures, which are summarized so beautifully in the Śrīmad-

Bhāgavatam; and Bhagavad-gītā is the primary study.

So we want to introduce this system of education for the boys who are at the *kaumara* age. That is recommended by Prahlāda Mahārāja. [Bhāg. 7.6.1] We want the practical application in life of the education mentioned in the Śrīmad-Bhāgavatam.

We have to teach character and spiritual understanding to the young children. To study other things to become a high-grade scholar is secondary for us. The first thing is to build up their character and make them experienced in understanding the conclusions of the Śrīmad-Bhāgavatam. It is decided. There is no more need of research work.

Think over these matters. You are experienced. If you take charge of our gurukula in Vṛndāvana, it will be a great relief for me; but the principles are described above. We do not want anything more or less. The principles are vividly described in Śrīmad-Bhāgavatam. We have to accept and follow. (Letter to Dikṣit dāsa, September 18, 1976)

37. Our students should be taught English and Sanskrit so that in the future they can read our books. That will make them M.A., Ph.D. That much I want. Other things are external. Also, their behavior and character must be most outstanding. (Letter to Jagadīśa dāsa, April 6, 1977)

Appendix Ic

The Basic Gurukula Program

Optional Study Assignment

Read the quotes below from Śrīla Prabhupāda on Gurukula, pages 41–63, 75–82, 91–97. Make note of the essential points from each of these sections.

We will now try to get a concise idea of Śrīla Prabhupāda's vision for gurukula. Answer, in as few words as possible, each of the following questions based on your notes from the first two sets of quotes, as well as on the notes you will take on the remaining quotes below.

- Write a statement that sums up Śrīla Prabhupāda's description of gurukula teachers and their qualities.
- 2. What should gurukula students learn?
- 3. What is the process by which they will learn?
- 4. How should gurukula graduates be engaged?
- 5. Whose responsibility is it to provide the necessary resources and facilities to run a gurukula?

* * *

1. Hayagrīva: You suggested a certain number of hours for their school. Śrīla Prabhupāda: Three hours in the morning, two hours in the evening; not all at a stretch. At noon they should take their prasādam. Hayagrīva: How old should they be before they do Deity worship? Śrīla Prabhupāda: Just after ten years.

HAYAGRIVA: After ten years? Then they can do Deity worship?

ŚRĪLA PRABHUPĀDA: Yes.

HAYAGRĪVA: That's Rādhā-Kṛṣṇa Deity worship.

Śrīla Prabhupāda: Any Deity. Or worship Rādhā-Kṛṣṇa.

HAYAGRĪVA: Well, the boys are keeping Deities now, aren't they?

KĪRTANĀNANDA: Yes.

HAYAGRĪVA: He said after ten.

ŚRĪLA PRABHUPĀDA: No, they are keeping as plaything now, not they are regularly worshiping.

KIRTANANANDA: He means in the temple they can officiate, do ārati and

things.

ŚRĪLA PRABHUPĀDA: Yes.

(Conversations, Vol. 2, Boston, December 24, 1969)

- 2. The children should be trained in early rising, attending maṅgala-ārati. When they get up, they should wash with a little warm water. Encourage them to chant as much japa as possible. Beside that, let them learn something, chant, dance, eat much prasādam if they like, and do not mind if they have a playful nature. Let them also play and run. That is natural. It is nice if they eat often. (Letter to Aniruddha dāsa, January 10, 1972)
- 3. Most important is to see that the children are always engaged in some kind of Kṛṣṇa conscious activity. Then they will naturally develop a taste for it and think it great fun to work very hard for Kṛṣṇa's pleasure. (Letter to Svāti-devī dāsī, January 20, 1972)
- 4. They should attend the regular āratis and dance before the Deities, just as the children are doing in Los Angeles. There should not be separate special āratis for the children, although they may also learn how to do June 6, 1972)
- 5. They should be allowed to worship the Deity by practicing performing arati very seriously. Engage them always in various activities centered around Kṛṣṇa. In this way, their education will be completely successful.

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Let them study a little ABC, then take *prasādam*, then worship the Deity, then play Kṛṣṇa games, then *kīrtana*, then more ABCs, etc. Always keep their minds and bodies engaged in different activities. Because children are restless by nature, they want to change often. (Letter to Stoka Kṛṣṇa dāsa, June 13, 1972)

- 6. If there is difficulty for the smaller children on public sankīrtana, there is no use in taking them. They can have their sankīrtana party within the school grounds daily and they will enjoy as much. Most important is that the children be given the twofold program of education in Kṛṣṇa consciousness, i.e. chanting and performing devotional activities on one hand, and some knowledge of our philosophy and other subjects on the other hand. (Letter to Stoka Kṛṣṇa dāsa, June 20, 1972)
- 7. The *Bhāgavatam* class should go on just as I have shown you, with everyone attending, including the children. Read the Sanskrit śloka (all together), word meanings, translation, purport, and then give elucidation on all points. The children should be doing the same thing the elders are doing. In addition, give them facility to play, a little ABC, history, mathematics, geography, etc. They should not help in cooking, nor take part in any hard work; they must study. After initiation, they can learn cooking. They should not be utilized for giving service to the elderly members; they should be given the chance to learn reading and writing. (Letter to Satsvarūpa dāsa Goswami, July 25, 1972)
- 8. We should concentrate on training the children up in Kṛṣṇa consciousness, not so much by formal academic education—a little reading, writing, mathematics, that's all—but more by giving them facility to follow the example of the older devotees in the regular Kṛṣṇa conscious program: rising early, ārati, chanting, reading, street saṅkīrtana, preaching, distributing literature, etc. The children can be trained by participating in all of these activities throughout the day, and the focus of attention will always be on Kṛṣṇa. Kindly see that these programs are carried on nicely. Not much time should be wasted giving so much academic knowledge, a little reading and writing, that's all. Let them be able to read our books nicely, and that will be their higher education. Keep them always happy in Kṛṣṇa consciousness, and do not force or punish, or they will get the wrong idea. By and by, if they are satisfied in this way, they will all grow up to be first-class preachers and devotees. (Letter to Satsvarūpa dāsa, February 16, 1972)
- 9. Let the children associate with the elders as much as possible in the routine Kṛṣṇa conṣcious program. When the adults go to work, the

children can be given classes. They can learn Kṛṣṇa consciousness by rising early, cleansing, etc. Whatever the elderly members are doing, the children should do, if possible. (Letter to Aniruddha dāsa, February 16, 1972)

- 10. The main thing is attendance of our routine program, i.e. rising early, cleansing, chanting, eating Kṛṣṇa prasādam, street saṅkīrtana, looking at books, etc. The best way to train the children is by letting them associate with their elders in the regular schedule of devotional practices. (Letter to Satsvarūpa dāsa, February 28, 1972)
- 11. Let our children play just like Kṛṣṇa was playing with His cowherd boyfriends, then a little ABC, then attend ārati before the Deity, then take a little prasādam. If their activities are diversified in this way, they will always be jolly and will become fixed-up devotees at a young age. Ask a child to be a tree. He will immediately hold out his arms. Ask him to be a cow. He will immediately walk on his hands and knees, and you can hit him with a stick and say, "Hut! Hut!" If the child will not take prasādam, you can say, "Now you are a cow, and you must eat the grass." He will immediately stand on hands and legs to eat prasādam like a cow eating grass. (Letter to Dayānanda dāsa, May 20, 1972)
- 12. RŪPA VILĀSA: In the morning they follow our schedule, the chanting and the ārati.

Śrīla Prabhupāda: That is compulsory . . .

HIRANYAGARBA: Can the devotee who is taking care of the children chant his rounds attentively if he has to take care of them and make them chant?

ŚRĪLA PRABHUPĀDA: Yes, that he can do. He can chant and at the same time take care of the children. That is possible. (Conversation with teachers, Dallas, March 4, 1975)

13. Śrīla Prabhupāda: They should be given recess—ten-minute recess—then begin another class.

JAGADĪŚA: During recess what should they do?

ŚRĪLA PRABHUPĀDA: Nothing. They'll be free. Nothing to do. Recess means nothing to do. Let their brains rest. They cannot study continually—that is not good. (Conversation with teachers, Vṛndāvana, November, 1976)

Academics

1. When teaching a course in grammar (vyākaraṇa) and explaining it with notes, Śrī Caitanya Mahāprabhu taught His disciples about the glories of Lord Kṛṣṇa. All explanations culminated in Kṛṣṇa, and His disciples would understand them very easily. Thus His influence was wonderful.

Purport: Śrīla Jīva Gosvāmī compiled a grammar in two parts named Laghu-hari-nāmāmṛta-vyākaraṇa and Bṛhad-dhari-nāmāmṛta-vyākaraṇa. If someone studies these two texts in vyākaraṇa, or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Krsna. (Cc., Ādi 13.29)

2. Hayagrīva: All right. Arithmetic should be taught? Śrīla Prabhupāda: Arithmetic? Yes. That is necessary.

HAYAGRĪVA: What about any history? World history or American history or American literature or English literature?

ŚRĪLA PRABHUPĀDA: American history. That's all. They are Americans.

They should learn American history. Don't bother much.

HAYAGRĪVA: Any Indian history?

ŚRĪLA PRABHUPĀDA: For Indian history, Bhāgavata is all right.

HAYAGRĪVA: Śrīmad-Bhāgavatam?

ŚRĪLA PRABHUPĀDA: That Kurukṣetra battle. That's all. And there are many other stories in the *Bhāgavatam*. They are all historical.

HAYAGRĪVA: What about literatures? When they get older, of course.

This would be for when they are older.

ŚRĪLA PRABHUPĀDA: Literature, we have got so many. Bhagavad-gītā, Śrīmad-Bhāgavatam.

HAYAGRĪVA: Any English literature, American literature?

ŚRĪLA PRABHUPĀDA: Yes. Some of the English literature, recognized.

HAYAGRĪVA: Any of the sciences at all?

ŚRĪLA PRABHUPĀDA: I don't think we require any science. What do you think?

Hayagrīva: Biology. Kīrtanānanda: No.

HAYAGRĪVA: Geology, zoology, astronomy.

ŚRĪLA PRABHUPĀDA: Biology, you can teach them the evolution of the

species from Padma Purāṇa, 8,400,000's, one after another. Yes.

HAYAGRĪVA: What about astronomy? Anything like that? No. Okay. Any animal husbandry they can learn out there. Animal husbandry they will learn.

ŚRĪLA PRABHUPĀDA: That they will learn practically, cow keeping.

(Conversations, Vol. 2, Boston, December 24, 1969)

- Regarding your teacher problem, I have advised Pradyumna to go there [Dallas] and teach students primary Sanskrit lessons, at least the alphabet, so that in the future, when they go to India, they will learn Sanskrit very easily. The students should be taught Sanskrit in both Devanāgarī and Bengali alphabets. (Letter to Satsvarūpa dāsa, October 8, 1971)
- 4. All the children should learn to read and write very nicely, and they should learn a little mathematics, so that they will be able to read our books. Cooking, sewing, and such things do not require schooling; they are learned simply by association. There is no question of academic education for either boys or girls. They must know a little mathematics and how to read and write well; that's all. No universities. They will get their higher education from our books. Other things they will learn from experience. (Letter to Chāyā-devī dāsī, February 16, 1972)
- They should have knowledge of Sanskrit, English, a little mathematics, history, geography, that's all. (Letter to Aniruddha dāsa, February 16, 1972)
- 6. Sanskrit should be compulsory for all our children to learn, and anyone who has elementary knowledge of the alphabet and grammar can begin to teach it. In addition, they should learn reading and writing, and a little mathematics and history and geography, or they will be thought of as fools if they do not know. That's all. (Letter to Satsvarūpa dāsa, February 28, 1972)
- 7. You may teach geography as it is. They can learn all of the countries' names, landscapes, production, natural resources, climates, oceans, deserts, etc. Kṛṣṇa conscious devotees shall not be known as fools. We shall not teach history according to Darwin, but there is no harm for the children to learn the history of your country. If the modern historians have altered the history to fit their own view, that can be avoided. We don't care for opinion and speculation, but the bare facts that are known may be learned by the children. (Letter to Dīnatāriṇī-devī dāsī, January 4, 1973)
- 8. Children should be taught Cāṇakya ślokas. In addition to memorizing Sanskrit verses, the children should also know the verse meanings. The students should understand thoroughly the philosophy of the immortality of the soul and the difference between the real self and the temporary body. They cannot be expected to understand, at an early understand these basic points. The children should write repeatedly;

- that way they will learn everything. (Notes by Satsvarūpa dāsa Goswami on Śrīla Prabhupāda's visit to Dallas, May, 1973)
- 9. The study aids you are using to help the children learn the meaning of the *Bhagavad-gītā ślokas* seem to be all right. You must see that the meaning of the verse is in no way altered. Simplification is all right, but do not change anything. (Letter to Dayānanda dāsa, February 2, 1975)
- 10. JAGADĪŚA: Should the children learn Sanskrit grammar? Śrīla Prabhupāda: Oh, yes, they should learn a little grammar—sandhi, samāsa. In Sanskrit there are many compound words. They must learn how to divide them. One word may be complete; one may be two joined. They must know how the words are separated and how they are combined. That is essential—sandhi, samāsa. In our books we have explained sandhi and samāsa. Dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ/ māmakāh pāṇḍavāś caiva. Pāṇḍavāh and ca become pāṇḍavāś ca. Then pāndavāś ca eva—how this has become caiva should be explained. The vowels "a" and "e" mixed together become "ai." Kuruksetra, kuruksetre—this is called śabda, saptamī. The original word is kurukṣetra. It is located there, so it becomes saptamī, and therefore it has become kuruksetre. Also, kuruksetre is two nouns together. One becomes the adjective. Samavetā is also an adjective of pāṇḍavāḥ and māmakāḥ. In this way you can explain. Study thoroughly and then explain. (Conversation with teachers, Dallas, March 4, 1975)
- 11. There should not be more than twelve students for one teacher; this is the tutorial system. (Letter to Jagadīśa dāsa, November 20, 1975)
- 12. JYOTIRMAYĪ: I wanted to know if they should learn biology.

Śrīla Prabhupāda: What is the use?

JYOTIRMAYĪ: Just to have some general knowledge.

ŚRĪLA PRABHUPĀDA: Simply a waste of time.

JYOTIRMAYI: To learn the basics?

ŚRĪLA PRABHUPĀDA: What are the basics? What will they benefit by that? Biology is going on, whether you study it or not. You are eating. The food is transforming into blood. Everyone knows it. How is it transforming into blood? What is the use of knowing?

JYOTIRMAYI: You said that they should learn geography and history just

to have some general knowledge.

ŚRĪLA PRABHUPĀDA: That is because you have to go from America to India. You have to calculate two plus two equals four, therefore, little mathematics. But this biology or that "-ology" are useless. There is no necessity. What will they gain by understanding biology? Even one who knows

biology, the medical man, gives a tablet, saying, "Perhaps it may help you." "Perhaps." He's not sure. So what is the use? First he'll take one ounce of blood from you; then there's this test, that test; then he makes a chart. Then he'll give a tablet, "Perhaps this may help you." This is going on. JYOTIRMAYI: I was teaching them how to recognize the different plants. Is that useful?

ŚRĪLA PRABHUPĀDA: That is botanical study. That also has no utilization, but you can teach them that since the plant is coming from earth, the earth is the mother of the plant. Convince them. The grain is coming. The man is eating food grains. So, originally the earth is the mother, feeding everyone. Convince them. All living entities are children. Mother earth is mother. Where is the father? The mother is there; the children are there; there must be a father. You can know it from your mother—from Veda-mātā. You have to know from the Vedas. Sarva-yonisu kaunteya mūrtayah sambhavanti yāh/ tāsām brahma mahad yonir aham bījapradaḥ pitā. Just as the father gives the seed, similarly Kṛṣṇa gives the seed. When the seed is pushed into the womb of mother earth and properly nourished, a rose plant comes out. The father injects the seed within the womb of the mother, and the child comes out. Similarly, for whatever is coming out from the earth, the seed-giving father is Kṛṣṇa. What is the necessity of understanding more than this? How the child is growing is not under your control. Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi. It is in the hands of nature. Even if you study, you cannot understand. The intestine is joined to the navel of the child, and the food is supplied. Can anyone do? Can anyone understand? Even if you study, you cannot understand. The best thing is to understand that it is being done by nature under the instruction of the Supreme Lord. Let us chant Hare Kṛṣṇa instead of studying this. There are many students, many botanists. Bravely they'll study, and they have no understanding of Kṛṣṇa. Rather they deny the father. This is their knowledge. Instead of becoming such a fool and rascal, it is better not to study. (Conversation, New Māyāpura, July 31, 1976)

13. ŚRĪLA PRABHUPĀDA: There is no question of reading. We are simply asking to chant. Reading will come later on. Just like a small child, in our educational system they chant pahara pahara.

Indian Man: Pahara. Alphabet. A-I-E.

ŚRĪLA PRABHUPĀDA: They chant. By chanting, by hearing they learn. "ABC," like that. "2 plus 2 equals 4." We did it in our childhood. One boy will chant like that. "2 plus 2 equals 4." And we shall repeat. "2 plus 2 equals 4." So repeating three times, I understand 2 plus 2 equals 4. (Conversations, Vol. 2, London, August 14, 1971)

Facilities

- 1. New Vrindaban is just the suitable place for children. I have no desire to start the school in any city. City life, especially in this age of Kali, is very polluted. Poet Cowper stated that the city is made by man, and the village is made by God. (Letter to Satyabhāmā-devī dāsī, December 28, 1968)
- 2. From your report it appears that the transfer of the older gurukula boys to New Vrindaban has proven successful. I am glad to hear they are housed in a clean building with electricity and hot and cold running water. (Letter to Jagadīśa dāsa, June 18, 1974)
- 3. Complete separation of the boys and girls is not necessary at such a young age. I don't require that they be educated separately, only that they live separately. When they are grown up, at about ten years old, you can make separate departments for teaching also. But while they are so young, although they must live in separate boys and girls quarters, they may be educated sometimes together. (Letter to Chāyā-devī dāsī, February 16, 1972)

Personnel

 If a devotee is shaky in his Kṛṣṇa consciousness, how can he teach the children? Unless he is firmly convinced about Kṛṣṇa consciousness, I don't think the children will learn properly from such a person. (Letter to Satsvarūpa dāsa, February 16, 1972)

2. The teachers should be fixed-up, initiated devotees, otherwise how will the children get the right information and example? (Letter to Aniruddha dāsa, February 16, 1972)

3. Dvārakānātha: It seems we must become humble; we must become their servants, in the sense that we do everything we can to facilitate their service. Then, when they see that we are surrendering to our service, they will surrender to us.

ŚRĪLA PRABHUPĀDA: Very good idea. Example is better than precept. You should all be personal examples, and they will follow. If you do not practice, if you simply force them, that will not be good. (Conversation with teachers, Dallas, July, 1975). Digitized by eGangotri

- 4. You are right to say that setting a good example for the boys is the best precept. Example is better than precept. Exemplary character depends on strictly following the four principles. This will conquer the whole world. (Letter to Aniruddha dāsa, February 19, 1969)
- 5. In teaching the children, refer very carefully to my books. Teach the qualities of a *brāhmaṇa* mentioned in the *Bhagavad-gītā*. These qualities will naturally develop if you give the process purely. The information is in my books. If you strictly adhere to my instructions there, then your program of teaching will be successful. First of all, you must teach by your personal example. This is the principle of Lord Caitanya Mahāprabhu. Chant sixteen rounds yourself and follow the regulative principles. Automatically they will do as you are doing. Then they will become strong Vaiṣṇavas. (Letter to Hiraṇyagarbha dāsa, August 19, 1974)

Parents

1. Purport: Every mother should train her child to become a devotee like Dhruva Mahārāja. Sunīti instructed her son, even at the age of five years, to be unattached to worldly affairs and to go to the forest to search out the Supreme Lord. She never desired that her son remain at home comfortably without ever undertaking austerities and penances to achieve the favor of the Supreme Personality of Godhead. Every mother, like Sunīti, must take care of her son and train him to become a brahmacārī from the age of five years and to undergo austerities and penances for spiritual realization. The benefit will be that, if her son becomes a strong devotee like Dhruva, certainly not only will he be transferred back home, back to Godhead, but she will also be transferred with him back to the spiritual world, even though she may be unable to undergo austerities and penances in executing devotional service. (Bhāg. 4.12.34)

2. One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother, or a worshipable demigod.

Purport: Unless one is devoted, he cannot give everything to the Supreme Lord. Unless one can do so he says to the says to th

preme Lord. Unless one can do so, he cannot become a spiritual master, husband, father, or mother. The wives of the *brāhmaṇas* who were performing sacrifices gave up their relatives just to satisfy Kṛṣṇa. This is an example of a wife rejecting a husband who cannot deliver her

from the impending dangers of birth and death. Similarly Prahlāda Mahārāja rejected his father, and Bharata Mahārāja rejected his mother (jananī na sā syāt). Ordinarily, the spiritual master, husband, father, mother, or superior relative accepts worship from an inferior, but here Rṣabhadeva forbids this. First, the father, spiritual master, or husband must be able to release the dependent from repeated birth and death. If he cannot do this, he plunges himself into the ocean of reproachment for his unlawful activities. Everyone should be very responsible and take charge of his dependents just as a spiritual master takes charge of his disciple or a father takes charge of his son. All these responsibilities cannot be discharged honestly unless one can save the dependent from repeated birth and death. (Bhāg. 5.5.18)

- 3. Purport: In every form of life, birth after birth, the living entity gets a father and mother. In human society, however, if one is satisfied with his material father and mother and their instructions, and does not make further progress by accepting a spiritual master and being educated in the śāstras, he certainly remains in darkness. The material father and mother are important only if they are interested in educating their son to become free from the clutches of death. As instructed by Rṣabhadeva (Bhāg. 5.5.18), pitā na sa syāj jananī na sā syāt/ na mocayed yaḥ samupeta-mṛtyum. One should not strive to become a mother or father if one cannot save one's dependent son from the impending danger of death. (Bhāg. 6.5.20)
- 4. Purport: Of course, in other lives one also gets a father and mother; even cats and dogs have fathers and mothers. But in the human form of life the father and mother can award their son the greatest benediction by teaching him to become a devotee. When one becomes a devotee, he achieves the greatest benediction because he completely averts the repetition of birth and death. Therefore the father who trains his child in Kṛṣṇa consciousness is the most benevolent father in this world. (*Bhāg*, 9.18.43)
- 5. My dear Raghunātha dāsa, your father and his elder brother are just like worms in stool in the ditch of material enjoyment, for the greatest disease of the poison of material enjoyment is what they consider happiness.

PURPORT: When a man is attached to material enjoyment, he is attached to many miserable conditions, but nevertheless he accepts his condemned position as one of happiness. Sense enjoyment is so strong for such a person that the cannot give it up, exactly as a worm in stool cannot give up the stool. From the spiritual point of view, when a person

is too absorbed in material enjoyment, he is exactly like a worm in stool. Although such a position is utterly miserable to the eyes of liberated souls, the materialistic enjoyer is greatly attached to it. (Cc., *Antya* 6.197)

- 6. Purport: Everyone naturally gets a father and mother at the time of birth, but the real father and mother are they who can release their offspring from the clutches of imminent death. This is possible only for parents advanced in Kṛṣṇa consciousness. Therefore any parents who cannot enlighten their offspring in Kṛṣṇa consciousness cannot be accepted as real father and mother. (Cc., Antya 13.113)
- 7. Every parent wants to see that his children are taken care of very nicely. That is the first duty. (Letter to Satsvarūpa dāsa, October 9, 1971)
- 8. That is a good proposal, that parents should not accompany their children. Actually that is the gurukula system. The children should take complete protection of the spiritual master, and serve him and learn from him nicely. (Letter to Satsvarūpa dāsa, November 25, 1971)
- 9. Actually I don't want our energy spent to develop a school at New Vrindaban. Rather, all of our children should go to Dallas. In Dallas they have full facility approved by me. I have personally seen that they are doing very nicely there. Why should the parents not feel attachment for their children? That is natural, but our affection is not simply sentimental. We offer our children the highest opportunity to become trained up in Kṛṣṇa consciousness very early so as to assure their success in this life in going back to Godhead for sure. That is real affection, to make sure my child gets back to Godhead. That is my real responsibility as a parent. And I have seen that gurukula offers this opportunity more than any other place anywhere. I think that you are an intelligent girl. You can explain it to the others in this way. (Letter to Satyabhāmā-devī dāsī, March 23, 1973)
- 10. Regarding gurukula, it is not required that the parents live there with their children. We can take charge of the children, but not the parents. Any parents there must be engaged preaching and selling books and going on the saṅkīrtana party. (Letter to Satsvarūpa dāsa Goswami, April 19, 1973)
- 11. The child does not want to go to school, but it is the duty of the parent to send him to school somehow or other. (Conversation with a group of disciples, Vṛndāwana, Springai 1974)

12. JAGADĪŚA: If the parents want their young sons to live at home and attend gurukula during the day, and then go home at night, is that a good policy?

ŠRĪLA PRABHUPĀDA: Gurukula means they must be residing.

JAGADĪŚA: Up to fifteen years?

ŚRĪLA PRABHUPĀDA: At least. Boys can live here up to twenty-fifth year, until they are married—if they want to marry. (Conversation with teachers, Dallas, July, 1975)

- 13. It is the responsibility of the parents to maintain gurukula. By taxing the temples or taking a loan from the BBT, the parents are being allowed to avoid their responsibility. Before having a child, the parents should see whether they will be able to pay for their child's education. The GBC should make an injunction that if our *gṛhasthas* beget children, whatever the expenses are for supporting gurukula, they must pay. (Letter to Jagadīśa dāsa, January 22, 1976)
- 14. JYOTIRMAYĪ: You said that you don't approve that some parents keep their children with them and teach them themselves. ŚRĪLA PRABHUPĀDA: We follow brahmacārī guru-kule vasan [vasan means residing]. I have already explained. That should be done. Don't bring any new imported ideas. That will not help. It will be an encumbrance. Don't experiment with truth. "Experiment" means we do not know what is truth. It is a way of life. Everything is stated there. (Conversation with disciples, New Māyāpura, July 31, 1976)
- 15. What is the use of begetting cats and dogs? According to our *Bhāgavata* philosophy, if one is not able to beget nice children, then he should not become father or mother—that's the real contraceptive. The father and mother's duty is to stop the repetition of birth and death. That is the real father and mother; otherwise, the dog is also begetting children. What is the difference? The difference is that a man should be responsible—"This child has come to me. This is his last birth. No more birth." Kṛṣṇa says, *janma karma ca me divyam*. You can stop your birth and death and your son's birth and death. One simply has to know Kṛṣṇa. And what is the difficulty? Kṛṣṇa is explaining Himself. You yourself know. Let your sons know, and you will become free. Everything is there. (Conversation with a group of disciples, Vṛndāvana, June, 1977)

Operation

- 1. Let all the *gṛhasthas* who wish to execute business support gurukula. The *sannyāsīs* and *brahmacārīs* cannot be expected to support gurukula. The parents must take responsibility for their children, or they should not have children. It is the duty of the individual parents. I am not in favor of taxing the temples. The parents must pay for the maintenance of their children. The profits from the businesses should first go to support gurukula, and the balance may be given for the local temple's maintenance. If *gṛhasthas* want to do book distribution, they should be given a commission of which part must go to gurukula. Others, who are engaged in important society projects, must get something for maintaining their children at gurukula. (Letter to Jayatīrtha dāsa, January 22, 1976)
- 2. It is the responsibility of the parents to maintain gurukula. By taxing the temples or taking a loan from the BBT, the parents are being allowed to avoid their responsibility. Before having a child, the parents should see whether they will be able to pay for their child's education. The GBC should make an injunction that if our *gṛhasthas* beget children, whatever the expenses are for supporting gurukula, they must pay. (Letter to Jagadīśa dāsa, January 22, 1976)
- Our own parents should contribute liberally, but we should not be hard with them if they cannot pay. We cannot force them to take back their children if they don't pay. (Letter to Mohanānanda dāsa, October 13, 1973)
- 4. The karmīs cannot accept [our standard of austerity] because they are too attached to their bodies and cannot tolerate any austerities. Since they are too attached to their children, they are even more insistent that the child be drowned in bodily consciousness so that he may avoid all types of austerities and enjoy life to the fullest, thereby going to hell at the earliest age. Therefore, the school systems require so many codes training is geared to producing cats and dogs who will feel quite at home in a society of sense gratification. We cannot be forced to follow January 20, 1976)
- 5. We don't have to take any help from the government by getting socalled accreditation. If outsiders want to send their children to us, it will not be for accreditation, but to give them the best education,

relieving them of all anxieties of material life. For this education the government has no idea. Where is transmigration of the soul being taught in the classroom? Their study will be greater than any government program. (Letter to Aniruddha dāsa, February 16, 1972)

- 6. Our students are not going to be technologists or factory workers. If we need one, we can purchase a technologist, but our students are training to be preachers of God consciousness. We teach in our own way, not the government syllabus. We teach not to have intoxicants, illicit sex, meat-eating, or gambling. (Conversation with reporters, Dallas, May, 1973)
- 7. No, no, no. Don't do that. Keep this institution pure. We don't have to make it impure. If we don't get accreditation it may remain vacant, but we don't want to introduce the impure. That's the rule. (Conversation with gurukula teachers, Vṛndāvana, June 26, 1977)
- 8. I have read that you are screening very carefully, the children who want to come there [Dallas gurukula]. That is not a very good proposal. All children of devotees should be welcome, even if they have developed some unfavorable qualities. They are only young children. How do you expect them to behave in the best way? You have to teach them very nice behavior by training and giving discipline. Let everyone come to our school. It is our policy not to discriminate. (Letter to Aniruddha dāsa, January 10, 1972)

Appendix II

Preaching is the Essence

Preaching to Students

Preaching, as Śrīla Prabhupāda said, is the essence of the Kṛṣṇa consciousness movement. And one who preaches is guaranteed Kṛṣṇa's favor. Śrī Kṛṣṇa has Himself promised in the Bhagavad-gītā:

ya idam paramam guhyam mad-bhakteşv abhidhāsyati bhaktim mayi parām kṛtvā mām evaiṣyaty asamśayaḥ na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ bhavitā na ca me tasmād anyaḥ priyataro bhuvi CC-0. In Public Domain. Digitized by eGangotri

For one who explains this supreme secret [of the Bhagavad- $g\bar{\imath}t\bar{a}$] to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

—Bg. 18.68-69

Teachers should take full advantage of this and become gurus by preaching to their students and training them in Kṛṣṇa consciousness.

In every śāstra it is said that guru is God, Kṛṣṇa, and it is accepted by authorities. Why? Kintu prabhor yaḥ priya eva—not that he has become God, but he is the most confidential servant. He is therefore servant-God. Why has he become priya? Kṛṣṇa says personally, na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ. "Nobody is dearer than he in the whole world." Why? Ya idam paramam guhyam mad-bhakteṣv abhidhāsyati. "He preaches this gospel of Bhagavad-gītā among My devotees." The guru has two businesses. He has to make devotees and teach them the principles of Bhagavad-gītā. Therefore he is so dear to Kṛṣṇa. He's a living entity, but because he acts very confidentially on behalf of Kṛṣṇa, he's as good as God. You have to teach like that—by behavior, by life, by action. This is the principle of gurukula. On this platform, with this understanding, you have to organize.

-Conversation with disciples, New Māyāpura, July, 1976

The Bhagavad-gītā is a practical book. Teachers should learn it well, and, based on their realizations, train their students.

If children are given practical guidance on the transcendental platform, above the bodily and mental conception of life, they will develop into perfect citizens: moral, honest, hard-working, law-abiding, clean, faithful to home and country, etc. That is the unmatched success of our Kṛṣṇa conscious schooling system.

—Letter to Satsvarūpa dāsa, December 17, 1971

By the preaching and association of pure teachers and the potency of the gurukula program, the legacy of Śrīla Prabhupāda's movement will be continued.

It is especially nice to hear that the boys are becoming first-class preachers. That is especially needed. Without preaching, our whole institution becomes rubbish.

—Letter to Dayānanda dāsa, April 11, 1974

By preaching to and training gurukula students, teachers will themselves be preaching to all the world. This gurukula is a good chance for teaching future preachers. Prepare and send out. How much tremendous work we have to do! Teach them and let them go around the world to preach. This is our mission. How many things we have to do for preaching, for teaching. Live hundreds of years!

—Conversation with disciples, Vṛndāvana, October, 1977

* * *

The Quality of the Teaching/Preaching

Śrīla Prabhupāda was once asked if, in addition to the spiritual program and academic training that gurukula students follow, an accredited government syllabus could be used to attract students to the gurukula:

No, no, no. Don't do that. Keep this institution pure. We don't have to make it impure. If we don't get accreditation it may remain vacant, but we don't want to introduce the impure. That's the rule.

-Conversation with disciples, Vṛndāvana, June, 1977

Śrīla Prabhupāda simply did not want the purity and integrity of the institution compromised.

ŚRĪLA PRABHUPĀDA: So we take advantage of this meeting. We do our business and go away. And they have no books. They have simply that pressing of nose, that's all, nothing else. They have no philosophy, nothing of the sort. What they will write? They have no philosophy. Simply cheat that "Press your nose; you get Bhagavān." That's all. And people think, "It is so easy. Why shall I go to Bhaktivedanta Swami? Let me go to this Guru Mahārāja." They think like that. And some of our men, feeling too much pressure, they go away. But here there is nothing cheap, that simply by pressing nose and eyes and you become God. Don't make compromise. This principle must be observed. Then you'll remain strong. As soon as you make compromise, then it is finished. Dṛḍha-vratāḥ. Find out this verse. Dṛḍha-vratāḥ. What is that? Bhajante mām dṛḍha-vratāḥ. Namasyantaś ca mām . . .

CĀRU: Bhajante mām dṛḍha-vratāḥ.

ŚRĪLA PRABHUPĀDA: Ah. That dṛḍha-vratāḥ must be there—strong determination. Then it will go on. The scientists will come to learn and the psychiatrists will come to learn if you keep dṛḍha-vratāḥ. And as soon as you make compromise, then nobody will care for you.

-Conservations, Vol. 10, Melbourne, July 2, 1974

* * *

And the secret to having uncompromised content in our teaching and preaching to our gurukula students?

In teaching the children, you should refer very carefully to my books.

—Letter, to Hiraṇyagarbha dāsa, August, 19 1974

In the interest of encouraging our teachers to preach, preach, and preach more to gurukula students while "refer(ing) very carefully" to Śrīla Prabhupāda's books, we've pulled out a sampling of points directly from Śrīla Prabhupāda's books that will be useful in the hands of an adept and sensitive gurukula preacher/teacher.

I have also occasionally added my mite with comments on the quotations themselves, or on how to use them. We have included two sections of quotes. The first contains quotes on typical gurukula standards and preaching points. The second contains quotes that can be used by teachers to preach in the content areas, such as history, geography, math, and science.

By including these specific quotes, we have just scratched the surface, not exhausted the supply. We hope that teachers will become encouraged to continue to read, study, and refer to Śrīla Prabhupāda's books to both understand the true standards of Kṛṣṇa consciousness and to gather points useful in preaching to students.

Prabhupada Quotes: General Preaching Points

Academic education isn't sufficient for knowing God

The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as truth.

Purport: Vyenkaṭa Bhaṭṭa says very much the same thing to Śrī Caitanya Mahāprabhu. It is not possible to understand the truth about the pastimes of the Lord simply by using our own logic, argument, and academic education. We must receive bona fide information from the Supreme Personality of Godhead, just as Arjuna received information when Kṛṣṇa spoke Bhagavad-gītā. These Vedic literatures are the only source of knowledge. We must underess. (Cc., Madhya 9.158)

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COMMENT: Academic education alone, especially non-devotee education, will never bring forth spiritual fruit or true happiness. We have to remain convinced of this fact and not come under the sway of Kali-yuga propaganda. In turn, we must dutifully teach the real process of education to our students—accepting *Bhagavad-gītā* in good faith, and not by logic or speculation.

Fear is always present in material life; chanting Kṛṣṇa's name vanquishes fear

The citizens of Dvārakā, having heard that sound [Kṛṣṇa's conchshell] which threatens fear personified in the material world, began to run towards Him fast, just to have a long desired audience with the Lord, who is the protector of all devotees. ($Bh\bar{a}g$. 1.11.3)

Comment: The purport to this verse explains how and why fear is always prominent amongst conditioned souls. The solution to the fearing problem is also given, "Yet all fear vanishes as soon as there is the sound of the Lord, represented by His holy name, as it was sounded by Lord Śrī Caitanya Mahāprabhu in the following sixteen words:

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

We can take advantage of these sounds and be free from all threatening problems of material existence."

Within the same purport is an interesting contrast between fear and

anxiety.

Give up laziness; to do anything requires austerity

But when Prajāpati Dakṣa saw that he was not properly generating all kinds of living entities, he approached a mountain near the Vindhya mountain range, and there he executed very difficult austerities. Near that mountain was a very holy place named Aghamarṣaṇa. There Dakṣa executed ritualistic ceremonies and satisfied the Supreme Personality of Godhead, Hari, by engaging in great austerities to please Him. (*Bhāg*. 6.4.20-22)

Be respectful to every living entity

The ācārya, the spiritual master who teaches all the Vedic knowledge and gives initiation by offering the sacred thread, is the personification of all the Vedas. Similarly, a father personifies Lord Brahmā; a brother, King Indra; a mother, the planet earth, and a sister, the fey. A guest personifies religious

principles, an invited guest personifies the demigod Agni, and all living entities personify Lord Viṣṇu, the Supreme Personality of Godhead.

Purport: According to the moral instruction of Cāṇakya Paṇḍita, ātmavat sarva-bhūteṣu: one should observe all living beings to be on the same level as oneself. This means that no one should be neglected as inferior; because Paramātmā is seated in everyone's body, everyone should be respected as a temple of the Supreme Personality of Godhead. (Bhāg. 6.7.29–30)

When you stand before the Deities, offer personal prayers

The Supreme Personality of Godhead said: O beloved demigods, you have offered your prayers to Me with great knowledge, and I am certainly most pleased with you.

Purport: Another name of the Supreme Personality of Godhead is Uttama-śloka, which means that He is offered prayers with selected verses. Bhakti means śravaṇam kīrtanam viṣṇoḥ, chanting and hearing about Lord Viṣṇu. A devotee says, govindam ādi-puruṣam tam aham bhajāmi: "I offer my respectful obeisances unto Govinda, unto Kṛṣṇa." That is the way to offer prayers. If one continues to offer such personal prayers to the Supreme Personality of Godhead, he is eligible to become a pure devotee and return home, back to Godhead. (Bhāg. 6.9.47)

You seem to be having some trouble today, so why not go in front of the Deities and dance?

In the *Dvārakā-Māhātmya* the importance of dancing before the Deity is stated by Lord Kṛṣṇa as follows: "A person who is in a jubilant spirit, who feels profound devotional ecstasy while dancing before Me, and who manifests different features of bodily expression can burn away all the accumulated sinful reactions he has stocked up for many, many thousands of years." In the same book there is a statement by Nārada wherein he asserts, "From the body of any person who claps and dances before the Deity, showing manifestations of ecstasy, all the birds of sinful activities fly away upward." (*Nectar of Devotion*, p. 75)

COMMENT: If a student is especially naughty one day, he can be taken aside, and with a friendly hand on his shoulder, you can gently remind him of this reference and say, "You seem to be having some trouble today. Why not go into the temple room and go before the Deities and dance?"

Before students go into the temple, you can also remind them of this wonderful *śāstric* reference.

The root of all problems ...

The Supreme Personality of Godhead, who created us by His external potency and by whose mercy we expand the creation of the universe, is always situated before us as Supersoul, but we cannot see His form. We are unable to see Him because all of us think that we are separate and independent gods.

Purport: Here is an explanation of why the conditioned soul cannot see the Supreme Personality of Godhead face to face. Even though the Lord appears before us as Lord Kṛṣṇa or Lord Rāmacandra and lives in human society as a leader or king, the conditioned soul cannot understand Him. Śrīla Madhvācarya says: "We are all conditioned to various degrees, but we think that we are God. This is why we cannot understand who God is or see Him face to face." (Bhāg. 6.9.25)

Stop thinking only of your enjoyment in the present; think also of the future

As a sleeping person acts according to the body manifested in his dreams and accepts it to be himself, so one identifies with his present body, which he acquired because of his past religious or irreligious actions, and is unable to know his past or future lives.

Purport: According to his association with the material modes of nature—goodness, passion, and ignorance—a living entity gets a particular type of body. In any case, one receives an inferior or superior body at the discretion of the Supreme Personality of Godhead. A human being must be educated to understand his past life and how he can endeavor for a better life in the future. There is even a book, called <code>Bhṛgu-saṃhitā</code>, which reveals information about one's past, present, and future lives according to astrological calculations. Somehow or other one must be enlightened about his past, present, and future. One who is interested only in his present body and who tries to enjoy his senses to the fullest extent is understood to be engrossed in the mode of ignorance. His future is very, very dark." (<code>Bhāg. 6.1.49</code>)

Learn as much as you can

HAMSADŪTA: Does it matter who performs the Deity worship? Does it matter?

I mean is it some particular person?

ŚRĪLA PRABHUPĀDA: Oh, yes. That is called arcana-siddhi.

HAMSADŪTA: Who should do it? I mean, in the temple who should do it? ŚRĪLA PRABHUPĀDA: No, everyone should do it. Yes, everyone should learn. Everyone should learn. Sometimes somebody is doing something, somebody else is doing something else. Yes, like that. Everyone should be expert in every respect, twenty-six qualifications. (Conversations, Vol. 1, Boston, April 27, 1969)

Any questions?

ŚRĪLA PRABHUPĀDA: You can ask some questions. Adau guruāśrayam saddharma-pṛcchāt. If you go to a person, superior, or spiritual master, then you should ask. You should be inquisitive for better understanding. Sad-dharma-pṛcchāt. Jijñāsu. Jijñāsu means inquisitiveness. Jijñāsuḥ śreya uttamam, inquisitive for higher, happy life. Inquisitiveness. So what is your inquisitiveness? (Conversations, Vol. 1, Columbus, Ohio, May 10, 1969)

COMMENT: Encourage inquisitiveness. Don't view as a threat student questions that express doubts. If students feel attacked by your responses to their doubts, they will withhold future questions (and still maintain their doubts).

Be respectful

ŚRĪLA PRABHUPĀDA: This is second chapter, First Canto. Sūta Gosvāmī, before speaking to the audience, is offering his respect to the spiritual master. To offer respect to anyone means to remember his qualification. Just like you offer respect to your spiritual master. What is the meaning?

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale śrīmate bhaktivedānta-svāmin iti nāmine

Yes. "I offer my respectful obeisances to Swami Bhaktivedanta, who is very dear to Kṛṣṇa, and has come before us to deliver." This is the meaning. So his qualification is described. (Conversations, Vol. 1, San Francisco, April 1, 1969)

Comment: "A Vaiṣṇava is respectful to everyone," Śrīla Prabhupāda once told me, "even to an ant." Tell your students: "Śrīla Prabhupāda was respectful, and Śukadeva Gosvāmī was respectful. Are you better than them? You should, therefore, be respectful as well."

Don't act independently

There are 14 planetary systems within the universe, and all living entities reside in those planetary systems. Dressing like human beings on pilgrimage, they all used to come to Jagannātha Purī to visit Śrī Caitanya Mahāprabhu. One day all the devotees, headed by Śrīvāsa Ṭhākura, were chanting the transcendental qualities of Śrī Caitanya Mahāprabhu. Not liking the chanting of He were angry, "What kind of chanting is this?" He asked. "Are you leaving Mahāprabhu chastised all the devotees, telling them not to show impudence Mahāprabhu was apparently in an angry mood and chastising His devotees, many thousands of people outside loudly cried in a tumultuous voice, "All

glories to Śrī Caitanya Mahāprabhu!" All the people began to call very loudly, "All glories to Śrī Caitanya Mahāprabhu, who is the son of Mahārāja Nanda! Now You have appeared to deliver the whole world. O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor." When the Lord heard the humble petition made by the people, His heart softened. Being very merciful, He immediately came out and gave audience to all of them. Raising His arms, the Lord asked everyone to chant loudly the vibration of the holy name of Lord Hari. There immediately arose a great stir, and the vibration of "Hari!" filled all directions. Seeing the Lord, everyone became joyful out of love. Everyone accepted the Lord as the Supreme, and thus they offered their prayers. While the people were offering their prayers unto the Lord, Śrīnivāsa Ācārya sarcastically said to the Lord, "At home, You wanted to be covered. Why have You exposed Yourself outside? It is as if the sun, after rising, wanted to hide itself. We cannot understand such characteristics in Your behavior." The Lord replied, "My dear Śrīnivāsa, please stop joking. You have all combined together to humiliate Me in this way." (Cc., Madhya 1.267-278, 280-281)

Comment: One should without fail, follow the authority of Hari, guru, Vaiṣṇava, Śrīmad Bhāgavatam and Bhagavad-gītā. No one should act independently, even if their independent action is "good." Of course, everyone thinks that they have justifiable reasons for their independent actions. But we should give up our independent tendency and become followers.

Have faith and remember Kṛṣṇa

During our exile, Durvāsā Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time Lord Kṛṣṇa, simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of *munis*, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied. (*Bhāg*. 1.15.11)

Comment: This story, as well as many other stories, such as Kṛṣṇa saving Draupadī from humiliation by incarnating as unlimited length of $s\bar{a}r\bar{\imath}$, can be told to illustrate how fully surrendering to Kṛṣṇa with faith will bring protection.

See Kṛṣṇa and purify your mind

As soon as Mahārāja Citraketu saw the Supreme Lord, he was cleansed of all material contamination and situated in his original Kṛṣṇa consciousness, being completely purified. He became silent and grave, and because of love for the Lord, tears fell from his eyes, and his hairs stood on end. With great devotion and love, he offered his respectful obeisances unto the original Personality of Godhead. In Public Domain. Digitized by eGangotri

Purport: The word tad-darśana-dhvasta-samasta-kilbiṣaḥ is very important in this verse. If one regularly sees the Supreme Personality of Godhead in the temple, one will gradually be disinfected of all material desires simply by visiting the temple and seeing the Deity. When one is freed from all the results of sinful activities, one will be purified, and with a healthy mind, completely cleansed, he will increasingly make progress in Kṛṣṇa consciousness. (Bhāg. 6.16.31)

Be grateful to Kṛṣṇa for all that He gives us

What grateful soul is there who would not render his loving service to such a great master as the Personality of Godhead? He can be easily pleased by spotless devotees who resort exclusively to Him for protection, though the unrighteous man finds it difficult to propitiate Him.

Purport: Every living entity, especially persons in the human race, must feel grateful for the benedictions offered by the grace of the Supreme Lord. Everyone, therefore, with a simple heart of gratefulness must be Kṛṣṇa conscious and offer devotional service to the Lord. Those who are actually thieves and rogues do not recognize or acknowledge the benedictions offered to them by the Supreme Lord, and they cannot render Him devotional service. Ungrateful persons are those who do not understand how much benefit they are deriving by the arrangement of the Lord. They enjoy sunshine and moonshine, and they get water free of charge, yet they do not feel grateful, but simply go on enjoying these gifts of the Lord. Therefore, they must be thieves and rogues. (Bhāg. 3.19.36)

The Deity is Krsna

One who considers the transcendental body of Lord Viṣṇu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead. (Cc., Ādi 7.115)

Don't waste time

[Nārada Muni had spoken of a physical object made of sharp blades and thunderbolts. The Haryaśvas understood this allegory as follows:] Eternal time moves very sharply, as if made of razors and thunderbolts. Uninterrupted and fully independent, it drives the activities of the entire world. If one does not try to study the eternal elements of time, what benefit can he derive from performing temporary material activities?

Purport: This explains the words kṣaura-pavyam svayam bhrami, which especially refer to the orbit of eternal time. It is said that time and tide wait for

no man. According to the moral instructions of Cāṇakya: Even a moment of one's lifetime could not be returned in exchange for millions of dollars. Therefore one should consider how much loss one suffers if he wastes even a moment of his life for nothing. Living like an animal, not understanding the goal of life, one foolishly thinks that there is no eternity and that his life span of fifty, sixty, or, at the most, one hundred years, is everything. This is the greatest foolishness. Time is eternal, and in the material world one passes through different phases of his eternal life. Time is compared herein to a sharp razor. A razor is meant to shave the hair from one's face, but if not carefully handled, the razor will cause disaster. One is advised not to create a disaster by misusing his lifetime. One should be extremely careful to utilize the span of his life for spiritual realization, or Kṛṣṇa consciousness. (*Bhāg*. 6.5.19)

Prabhupāda Quotes: Preaching in the Content Areas

Trained and qualified monarchs are more exalted than leaders elected through democracy (history)

The path of goodness traversed by your father, grandfather, and great-grandfathers is that of maintaining the subjects [prajās], including the men, animals, and trees. That is the path you should follow. Unnecessary anger is contrary to your duty.

Purport: Here the words pitrā pitāmahenāpi juṣṭaṁ vaḥ prapitāmahaiḥ depict an honest royal family, consisting of the kings, their father, their grandfather, and their great-grandfathers. Such a royal family has a prestigious position because it maintains the citizens, or prajās. The word prajā refers to one who has taken birth within the jurisdiction of the government. The exalted royal families were conscious that all living beings, whether human, animal or lower than animal, should be given protection. The modern democratic system cannot be exalted in this way because the leaders elected strive only for power and have no sense of responsibility. In a monarchy, the king with a prestigious position follows the great deeds of his forefathers. (Bhāg. 6.4.11)

Kṛṣṇa's artistic hand can be seen in nature (science)

ŚRĪLA PRABHUPĀDA: These flowers are very nice. What are they called?

DEVOTEE: Daffodil?

ŚRĪLA PRABHUPĀDA: Daffodils. Oh.

Rev. Powell: No jonquils, aren't they?

DEVOTEE: Jonquils.

ŚRĪLA PRABHUPĀDA: Very . . . Just see how God's artistic brain.

REV. POWELL: Hmmm. Yeah.

ŚRĪLA PRABHUPĀDA: You can see God everywhere. But one must be Kṛṣṇa conscious, God conscious. Then he'll see every moment, everywhere, nothing but God. (*Conversations*, Vol. 10, Melbourne, June 28, 1974)

Are devotees vegetarians or non-vegetarians? (science)

ŚRĪLA PRABHUPĀDA: No. We are not vegetarian, nor non-vegetarian. We eat Kṛṣṇa prasāda. Rather, "prasādarian." We are neither vegetarian, nor non-vegetarian, because we don't eat which is not offered to Kṛṣṇa. Things are prepared according to the order of Kṛṣṇa, and when Kṛṣṇa eats, we take the remnants of foodstuff. Therefore we do not fall in the group of vegetarian or non-vegetarian. We are transcendental. (Conversations, Vol. 10, Melbourne, June 28, 1974)

Can you write? Compose prayers with your knowledge (English)

With tears of love and affection, Citraketu repeatedly moistened the resting place of the Supreme Lord's lotus feet. Because his voice was choked in ecstasy, for a considerable time he was unable to utter any of the letters of the alphabet to offer the Lord suitable prayers.

Purport: All the letters of the alphabet and the words constructed by those letters are meant for offering prayers to the Supreme Personality of Godhead. Mahārāja Citraketu had the opportunity to offer prayers to the Lord by composing nice verses from the letters of the alphabet, but because of his ecstasy, for a considerable time he could not join those letters to offer prayers to the Lord. As stated in Śrīmad-Bhāgavatam (1.5.22):

idam hi pumsas tapasah śrutasya vā sviṣṭasya sūktasya ca buddhi-dattayoh avicyuto ʻrthah kavibhir nirūpito yad uttamaśloka-guṇānuvarṇanam

If one has scientific, philosophical, political, economic or any other abilities and wants perfection in his knowledge, he should offer prayers to the Supreme Personality of Godhead by composing first-class poetry or engaging his talents in the service of the Lord. King Citraketu wanted to do this, but he was unable because of loving ecstasy. Therefore he had to wait for a considerable time before he could offer prayers. (*Bhāg*, 6.16.32)

Who controls the planets? (science)

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes

of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmāji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

Purport: The manifested cosmic nature is created at a certain period by the will of the Lord. It is maintained for some time, and then it is annihilated by His will. Therefore, the supreme will is behind all cosmic activities. The modern scientist, for example, has created space satellites, and by some arrangement or other, these satellites are thrown into outer space to fly for some time at the control of the scientist who is far away. Similarly, all the universes with innumerable stars and planets are controlled by the intelligence of the Personality of Godhead. (*Bhāg*. 1.1.1)

Only Kṛṣṇa creates! (science)

My dear Lord, this cosmic manifestation and its creation, maintenance and annihilation are all but Your opulences. Since Lord Brahmā and the other creators are nothing but small portions of a portion of You, their partial power to create does not make them God [īśvara]. Their consciousness of themselves as separate lords is therefore merely false prestige. It is not valid.

Purport: A devotee who has fully surrendered to the lotus feet of the Lord knows very well that the creative energy of the living entities, from Lord Brahmā down to the small ant, exists because the living entities are part and parcel of the Lord. In *Bhagavad-gītā* (15.7) the Lord says, *mamaivāmśo jīva-loke jīva-bhūtaḥ sanātanaḥ*: "The living entities in this conditioned world are My eternal, fragmental parts." The living entities are nothing but very small portions of the supreme spirit, like sparks of a fire. Because they are part of the Supreme, they have a creative quality in a very minute quantity.

The so-called scientists of the modern materialistic world are proud because they have created modern facilities like great airplanes, but the credit for creating the airplanes should go to the Supreme Personality of Godhead, not to the scientists who have invented or created the so-called wonderful products. The first consideration is the intelligence of the scientist; one must be elevated by the dictation of the Supreme Lord, who says in Bhagavad-gītā (15.15), mattaḥ smṛtir jñānam apohanam car of From Me come remembrance, knowledge and forgetfulness." Because the Supreme Lord, as Supersoul, sits within the core

of every living entity's heart, the dictation by which one advances in scientific knowledge or creative faculties comes from Him. Furthermore, the ingredients to manufacture wonderful machines like airplanes are also supplied by the Lord, not by the scientists. Before the airplane was created, its ingredients already existed, having been caused by the Supreme Personality of Godhead. but when the manifested creation of the airplane is ruined, the remaining debris is a problem for the so-called creators. Another example is that the West is creating many automobiles. The ingredients for these cars are supplied, of course, by the Supreme Lord, and the intelligence for the so-called creation is also supplied by the Lord. Ultimately, when the cars are demolished, the socalled creators are faced with the problem of what to do with their ingredients. The actual creator, the original creator, is the Personality of Godhead. Only in the interim does someone create something with the intelligence supplied by the Lord, and later the creation again becomes a problem. Therefore the so-called creator is not to be credited with the act of creation; the only credit goes to the Supreme Personality of Godhead. It is rightly stated herein that the credit for all the opulences of creation, maintenance, and annihilation belongs to the Supreme Lord, not to the living entities. (Bhāg. 6.16.35)

Kṛṣṇa is the supreme scientist: He creates a weightless situation (science)

In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa, who was on the other side of the sea.

Purport: Sometimes great demons and atheists like Rāvaṇa and Hiraṇya-kaśipu and many others become very famous due to advancing material civilization by the help of material science and other activities with a spirit of challenging the established order of the Lord. The modern scientists have done research in the area of weightlessness, but it is not possible to bring in weightlessness anywhere and everywhere. But because weightlessness is the creation of the Lord by which He can make the gigantic planets fly and float in the air, He made the stones even within this earth to be weightless and prepared a stone bridge on the sea without any supporting pillar. That is the display of the power of God. (Bhāg. 1.3.22)

Life comes from life (science)

You exist in the beginning, middle and end of everything, from the most minute particle of the cosmic manifestation—the atom—to the gigantic uniginning, end, or middle. You are perceived to exist in these three phases, and exist as the original potency.

401

PURPORT: The Brahmā-samhita (5.33) says:

advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣam nava-yauvanam ca vedeṣu durlabham adurlabham ātma-bhaktau govindam ādi-puruṣam tam aham bhajāmi

"I worship the Supreme Personality of Godhead, Govinda (Kṛṣṇa), who is the original person-absolute, infallible, without beginning, although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth. Such eternal, blissful, all-knowing forms of the Lord cannot be understood even by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees." The Supreme Personality of Godhead has no cause, for He is the cause of everything. The Lord is beyond the workings of cause and effect. He is eternally existing. In another verse the Brahmā-samhitā says, andāntara-stha-paramānu-cayāntara-stham: the Lord exists within the gigantic universe and within the atom. The descent of the Lord into the atom and the universe indicates that without His presence, nothing could factually exist. Scientists say that water is a combination of hydrogen and oxygen, but when they see a vast ocean they are puzzled about where such a quantity of hydrogen and oxygen could have come from. They think that everything evolved from chemicals, but where did the chemicals come from? That they do not know. Since the Supreme Personality of Godhead is the cause of all causes, He can produce immense quantities of chemicals to create a situation for chemical evolution. We actually see that chemicals are produced from living entities. For example, a lemon tree produces many tons of citric acid. The citric acid is not the cause of the tree; rather, the tree is the cause of the acid. Similarly, the Supreme Personality of Godhead is the cause of everything. He is the cause of the tree that produces the citric acid (bijam mām sarva-bhūtānām). Devotees can see that the original potencies causing the cosmic manifestation are not in chemicals but in the Supreme Personality of Godhead, for He is the cause of the chemicals.

Everything is caused or manifested by the energy of the Supreme Lord, and when everything is annihilated or dissolved, the original potency enters the body of the Supreme Lord. Therefore this verse says, ādāv ante 'pi ca satt-vānām yad dhruvam tad evāntarāle 'pi. The word dhruvam means "permanent." The permanent reality is Kṛṣṇa, not this cosmic manifestation. As stated in Bhagavad-gītā, aham ādir hi devānām and mattaḥ sarvam pravartate: Kṛṣṇa is the original cause of everything. Arjuna recognized Lord Śrī Kṛṣṇa as the original person (puruṣam śāśvatam divyam ādi-devam ajam vibhum), and the Brahmā-samhitā describes Him as the original person (govindam ādi-puruṣam). He is the cause of all causes, whether at the beginning, at the end or in the middle.

The workings of the soul within the body are acintya (science)

ŚYĀMASUNDARA: You said once before that each cell in our body is a living entity with a small body. Each one of those living entities covers itself with ignorance?

ŚRĪLA PRABHUPĀDA: Yes.

ŚYĀMASUNDARA: It takes a small body made out of ignorance.

ŚRĪLA PRABHUPĀDA: But that body means ignorance. Śarira avidyā jāla. This body is nothing but a network of ignorance.

ŚYĀMASUNDARA: So then I myself organize all these smaller cells. I organize them into my big body.

Śrīla Prabhupāda: Whatever it may be, when you are covered, that is material. You try to understand. Covered by something. The same example. The sunshine is there, it is covered now. That covering is also creation of the sunshine. So therefore the covering has no separate existence. Originally, the sunshine is everything. Is it clear?

ŚYĀMASUNDARA: So how do I create the matter that is my body?

Śrīla Prabhupāda: You are creating. You are creating actually.

ŚYĀMASUNDARA: By eating and . . .

Śrīla Prabhupāda: Whatever it may be. By your energy you are creating. This body is my creation. Just like I am the soul, I am here within this body. So I cut my hair, it is again growing. I do not know how I am creating, but I am creating. My nail is growing—I am growing, I am creating. But I do not know how. That is ignorance.

REVATINANDANA: Sometimes people ask . . .

Śrīla Prabhupāda: These questions are not to be discussed in public. This is a higher understanding. For the public it should be, "This is matter, this is

REVATINANDANA: Yes, but one of the devotees asked me one time, "Why is it that when the body is dead that the fingernails continue to grow?"

ŚRĪLA PRABHUPĀDA: That is nonsense. Never grows.

REVATĪNANDANA: Huh? They just play like that. And observe.

Śrīla Prabhupāda: It decomposes.

REVATINANDANA: But they say hair continues to come out sometimes from dead bodies.

ŚRĪLA PRABHUPĀDA: Sometimes.

Śyāmasundara: You once answered that sometimes the fan turns a little bit after the plug.

REVATINANDANA: Yes. Mechanism, bodily mechanism has pulled the plug.

That's what I said. Some material mechanism is still functioning like a machine.

Śrīla Prabhupāda: It has stopped, but maybe just like the fan is stopped, but still moving. Like that.

REVATĪNANDANA: So there are many different manifestations of energies. It is the oneness that they're all Kṛṣṇa's energies. But there are also diversities.

ŚRĪLA PRABHUPĀDA: Therefore we say acintya bhedābheda. It is one and different, at the same time. It is spirit and not spirit. You have to take it like that. (Conversations, Vol. 2, London, August 17, 1971)

How are natural resources produced? (geography)

The rivers, oceans, hills, mountains, forests, creepers and active drugs, in every season, paid their tax quota to the King in profusion.

Purport: Since Mahārāja Yudhiṣṭhira was under the protection of *ajita*, the infallible Lord, as above mentioned, the properties of the Lord, namely the rivers, oceans, hills, forests, etc., were all pleased, and they used to supply their respective quota of taxes to the King. The secret to success is to take refuge under the protection of the Supreme Lord. Without His sanction, nothing can be possible. (*Bhāg*. 1.10.5)

The material body is compared to a tree (science)

The body (the total body and the individual body are of the same composition) may figuratively be called the original tree. From this tree, which fully depends on the ground of material nature, comes two kinds of fruit—the enjoyment of happiness and the suffering of distress. The cause of the tree, forming its three roots, is association with the three modes of material nature goodness, passion and ignorance. The fruits of bodily happiness have four tastes—religiosity, economic development, sense gratification and liberation which are experienced through five senses for acquiring knowledge in the midst of six circumstances: lamentation, illusion, old age, death, hunger and thirst. The seven layers of bark covering the tree are skin, blood, muscle, fat, bone, marrow and semen, and the eight branches of the tree are the five gross and three subtle elements—earth, water, fire, air, ether, mind, intelligence and false ego. The tree of the body has nine hollows—the eyes, the ears, the nostrils, the mouth, the rectum and the genitals—and ten leaves, the ten airs passing through the body. In this tree of the body there are two birds: one is the individual soul, and the other is the Supersoul.

PURPORT: Material scientists cannot give such a thorough analysis of the material structure of the body. The analysis of the material scientists concerns itself only with inanimate matter, but this is inadequate because the living entity is completely separate from the material bodily structure.

In Bhagavad-gītā (7.5) the Lord says:

apareyam itas tv anyām prakṛtim viddhi me parām jīva-bhūtām mahā-bāho yayedam dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all the living entities who are struggling with material nature and are sustaining the universe." Although the material elements emanate from the Supreme Personality of Godhead, Kṛṣṇa, they are separated elements and are sustained by the living elements. (Bhāg. 10.2.27)

Kṛṣṇa, like electricity, is everywhere (science)/ The devotees chant in writing (English)

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

Purport: The Personality of Godhead is omnipresent by His diverse potencies everywhere, just as the power of electricity is distributed everywhere within space. Similarly, the Lord's omnipresence is perceived and manifested by His unalloyed devotees like Vidura, just as electricity is manifested in an electric bulb. A pure devotee like Vidura always feels the presence of the Lord everywhere. He sees everything in the potency of the Lord and the Lord in everything. The holy places all over the earth are meant for purifying the polluted consciousness of the human being by an atmosphere surcharged with the presence of the Lord's unalloyed devotees. If anyone visits a holy place, he must search out the pure devotees residing in such holy places, take lessons from them, try to apply such instructions in practical life and thus gradually prepare oneself for the ultimate salvation, going back to Godhead. To go to some holy place of pilgrimage does not mean only to take a bath in the Ganges or Yamunā or to visit the temples situated in those places. One should also find representatives of Vidura who have no desire in life save and except to serve the Personality of Godhead. The Personality of Godhead is always with such pure devotees because of their unalloyed service, which is without any tinge of fruitive action or utopian speculation. They are in the actual service of the Lord, specifically by the process of hearing and chanting. The pure devotees hear from the authorities and chant, sing, and write of the glories of the Lord. Mahāmuni Vyāsadeva heard from Nārada, and then he chanted in writing; Śukadeva Gosvāmī studied from his father, and he described it to Parīkṣit; that is the way of Śrīmad-Bhāgavatam. So by their actions the pure devotees of the Lord can render any place into a place of pilgrimage, and the holy places are worth the name only on their account. Such pure devotees are

able to rectify the polluted atmosphere of any place, and what to speak of a holy place rendered unholy by the questionable actions of interested persons who try to adopt a professional life at the cost of the reputation of a holy place. ($Bh\bar{a}g$. 1.13.10)

Souls can enter into cut-up bodies (science)

After entering Diti's womb, Indra, with the help of his thunderbolt, cut into seven pieces her embryo, which appeared like glowing gold. In seven places, seven different living beings began crying. Indra told them, "Do not cry," and then he cut each of them into seven pieces again.

Purport: Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Indra, by his yogic power, first expanded the body of the one Marut into seven, and then when he cut each of the seven parts of the original body into pieces, there were forty-nine. When each body was cut into seven, other living entities entered the new bodies, and thus they were like plants, which become separate entities when cut into various parts and planted on a hill. The first body was one, and when it was cut into many pieces, many other living entities entered the new bodies. (*Bhāg*. 6.18.62)

Illusion and reality can be compared to the degrees of a circle (math)

Śrīla Prabhupāda: They think that varieties are only in the material world, but actually, real varieties are there in the spiritual world. It is only reflection, as it is described in the <code>Bhagavad-gītā</code>: <code>ūrdhva-mūlam adhaḥ-śākha</code>. <code>Adhaḥ-śākham</code>. <code>Aśvattham prāhur avyayam</code>. This material manifestation is compared with a banyan tree whose roots are upward. And that I have explained several times how the tree can have upwards roots. Just like you stand on the riverside, the tree will be reflected on the river, on the water, as obverted. That means it is reflection. As soon as we say this is a tree, the root of which is up, that means it is reflection. The Māyāvādī philosopher, they do not take account of the mathematical calculation, 360 degrees, the whole circle. They are taking account of only 180 degrees. And other 180 degrees they're making void. But actually the whole point is 360 degrees. That is geomatical [sic] calculation. If you simply know 180 degrees, then the other 180 degrees are unknown to you. So real life, real variety, real beauty, real knowledge, everything in reality is there in the spiritual world. This is only a reflection. (Conversations, Vol. 1, New York, April 11, 1969)

Kṛṣṇa and everything exist within atoms: acintya! (science)

ŚYĀMASUNDARA: I want to clear this up. Just like this table. It is full of millions of living entities, but there's not one . . .

ŚRĪLA PRABHUPĀDA: Atom Millions of atoms. But Kṛṣṇa says, "I am within the atom." So how you can say Kṛṣṇa is not there?

REVATĪNANDANA: Now you were also telling me that Kṛṣṇa is in the atom as the jīva expansion.

ŚRĪLA PRABHUPĀDA: Yes.

REVATINANDANA: Not as a plenary expansion, but a part of a plenary expansion.

Śrīla Prabhupāda: A plenary expansion that is also. *Jīva* is also plenary expansion.

REVATINANDANA: Plenary? I thought plenary means . . .

ŚRĪLA PRABHUPĀDA: Not plenary. That is also expansion. It is called *vibhinnāmśa*. Svāmśa, vibhinnāmśa. Viṣṇu-tattva is svāmśa and vibhinnāmśa. Both of them are part and parcel.

REVATINANDANA: Plenary means full portion.

ŚRĪLA PRABHUPĀDA: Yes.

REVATĪNANDANA: So svāmsa is plenary.

ŚRĪLA PRABHUPĀDA: Yes.

REVATĪNANDANA: And vibhinnāmśa is part of plenary.

ŚRĪLA PRABHUPĀDA: Yes.

REVATĪNANDANA: So the presence of Kṛṣṇa in the atom, it is vibhinnāmśa.

ŚRĪLA PRABHUPĀDA: No. Both of them there.

REVATINANDANA: Both of them? In the atom.

ŚRĪLA PRABHUPĀDA: Yes.

DEVOTEE: Kṛṣṇa is not alone there.

ŚRILA PRABHUPĀDA: Whenever Kṛṣṇa is there, everything must be there.

Hamsadūta: But in the *Brahmā-samhitā* it says that He is present in every atom in His complete fullness.

ŚRĪLA PRABHUPĀDA: This brain will not accommodate. But as soon as the king is there you must know the king is with his ministers, secretaries, everything. How can you say the king is alone there?

REVATĪNANDANA: You said also in the heart Kṛṣṇa is not alone.

Śrīla Prabhupāda: Kṛṣṇa is never alone. With all paraphernalia, all Vaikuntha paraphernalia. That is acintya.

ŚYĀMASUNDARA: But this body of a table, it's not an individual personality, is it? There's not one jīva soul in charge of this table.

REVATĪNANDANA: In other words the table itself is not a person, but within there are many persons.

ŚRĪLA PRABHUPĀDA: Yes.

REVATINANDANA: Living entitles, germs, like that are in the ...

407

ŚRĪLA PRABHUPĀDA: God is also there. REVATĪNANDANA: And Kṛṣṇa is there.

ŚRĪLA PRABHUPĀDA: Kṛṣṇa is also . . . Everything is there. But actually, it is Kṛṣṇa, but we cannot see. *Idam hi viśvam bhagavān ivetaraḥ*. The whole cosmic manifestation is Kṛṣṇa but it appears it is different from Kṛṣṇa. *Idam hi viśvam bhagavān ivetaraḥ*. This is *acintya-bhedābheda*. So unless we accept the thesis or philosophy expounded by Lord Caitanya, inconceivably one and different, you cannot have any clear distinction. Therefore, take it as inconceivable, *acintya*. But from theoretical or by logical conclusion, everything is one: Kṛṣṇa. That's all. And another example is that the finger is myself, but I am not the finger. This is the position. I am the hair, but I am not the hair, at the same time. This is like that. This is called *acintya-bhedābheda*, inconceivable. (*Conversations*, Vol. 2, London, August 17, 1971)

Modern doctors are quacks (science)

ŚRĪLA PRABHUPĀDA: My Guru Mahārāja was in his last days and these rascal doctors injected medicine. Our godbrother Kuñjabihārī, Tīrtha Mahārāja, brought so many big, big doctors. And he protested, "Why are you giving me injection?" He protested. He personally said, "Why are you giving me injection?" And if you bring a doctor, still the rascals will not stop. "Oh, that is our treatment. We must try our best." They will plead like that. "To give more trouble to the patient, that is our business." Inventing new medicines means inventing new means of giving trouble. That's all. As soon as you ask them whether by injection the life is guaranteed, they will say, "No. There is no guarantee. Let us try, make experiment." Yes. Whatever nonsense knowledge they have got, they make experiment, at the risk of other's life.

Hamsadūta: When Himavatī broke her leg, they wanted to operate. I said, "Oh, no, no chance. No operation." Then they immediately said, "Then maybe she'll never walk again."

Śrīla Prabhupāda: Just see.

Hamsadūta: So I said, "Well, how can we tell?" They said, "Well, there's no way to tell." I said, "Suppose we operate. Then it's guaranteed that everything will be all right?" They said, "No." But they thought they should do that.

ŚRĪLA PRABHUPĀDA: Yes. They canvass, they convince like that and make experiment. That is their business. They have no assured idea. Simply experiment. All these hospitals, they are meant for making experiment. I think I have told you one story of my servant. Did I?

Hamsadūta: No. Please tell us the story.

ŚRĪLA PRABHUPĀDA: The servant was crying, "Oh! I am dying, I am dying, I am dying." So I immediately called an ambulance and took him to the hospital. Then, when I went there were so many neophyte doctors. They experition, when I went there were so many neophyte doctors. They experition to be a supplied by elements of the control of t

408 ♦ APPENDIXES

mented, and they said, "Immediate operation is required." "Why?" They gave us some technical terms. Then their leader doctor came. He said, "All right. Let us see what happens tonight. Then, tomorrow morning, we shall operate." So I asked him, "I can go? He may remain in your charge?" "Yes." So I went home. While I was absent, another servant of the neighbor told my wife, that "Babuji" (Babuji means master) "it is unnecessary he was taken to hospital. He was drunk, so he was crying like that. [Laughter.] He drank." So my wife was told that he was drunk, and he was therefore crying like that. "No, no. Doctor says that it is a serious case [Laughter.] and there is to be operation." And the next morning the servant came back. "And why you come back? You were to be operated?" "Oh, thik hai. It is now all right." Just see. The rascals were going to operate. He was drunk. In drunken state he was crying, and they took it as a case of operation. That is my practical experience. Everything you take there: "Operation." (Conversations, Vol. 2, Gorakhpur, February 14, 1971))

Appendix III

Elevation to Goodness

(Note: I wrote the following essay for gurukula teachers, but it is equally applicable to all devotees)

Teachers wishing success in their service must cultivate the mode of goodness. But wait a minute! Am I hearing protests from hard-pressed devotees sincerely striving to serve their Lord with a passion? Are they not crying out from the distance that there's no need for goodness? Are they not emphatically stating that devotees are transcendental to the three modes of material nature? Śrīla Prabhupāda once addressed this very question after a Sunday feast lecture at 26 Second Avenue.

Prabhupāda had finished speaking, and I raised my hand and spoke my first words to my spiritual master. They were not submissive. "Swamiji, in your lecture, you said that devotees were in the mode of goodness. But I thought that devotees were transcendental to the mode of goodness."

Although I had no concept or care for either goodness or transcending goodness, I was foolishly seeking a contradiction. Prabhupāda gently replied, "Yes, devotees are transcendental to the mode of goodness, but generally, they act in the mode of goodness." To understand the ramifications of this statement, we must first consider the position of all conditioned souls within the material world.

According to the purport of Bhagavad-gītā 18.60: "If one refuses to act under the direction of the Supreme Lord, then he is compelled to act by the modes in which he is situated. Everyone is under the spell of a particular combination of the modes of nature." Contrarily, a pure devotee, one who is continuously engaged in the Lord's service, does not fall under the control of the three modes of material nature.

> mām ca yo 'vyabhicārena bhakti-yogena sevate sa guṇān samatītyaitān brahma-bhūyāya kalpate

One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature. (Bg. 14.26)

Most devotees, however, are neither completely controlled by the modes of material nature, nor are they completely transcendental, serving the Lord in all circumstances. These devotees are considered transcendental by the mercy of the spiritual master who offers their mixed service through the disciplic succession to Kṛṣṇa. But because a devotee is transcendentally situated due to his sincerely serving his spiritual master does not mean that simply because he has performed an act, it is transcendental. That an immature Vaisnava transcendentalist is sometimes adversely infected by the control of the modes of material nature was confirmed by Śrīla Prabhupāda in a 1976 conversation in Vṛndāvana, "Vaiṣṇava is not so easy or why are they falling down?"

In the purport to Bhagavad-gītā 2.45, Prabhupāda states: "As long as the material body exists, there are actions and reactions in the material modes. One has to learn tolerance. This transcendental position is achieved in full Kṛṣṇa consciousness when one is fully dependent on the good will of Kṛṣṇa." As tiny spirit souls, we are eternally prakṛti, and are always controlled either by Kṛṣṇa or by māyā's agents, the three modes of material nature. "Kṛṣṇa—sūrya sama; māyā haya andhakāra"—Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience." As the current near the banks of a river is stronger than the current at the river's middle, māyā, through the modes of material nature, acts stronger on those souls who are seeking to escape from the midst of the rushing CC-0. In Public Domain. Digitized by eGangotri

411

river of material life. Therefore, it is in those dark periods of non-surrender, when we are controlled by the modes of material nature, that our position is precarious.

O son of Bhārata, the mode of goodness conditions one to happiness; passion conditions one to fruitive action; and ignorance, covering one's knowledge, binds one to madness. (Bg. 14.9)

Thus, due to the strong dictations of the modes, an impure soul acquiesces to the demands of goodness, passion, and ignorance, and neglects his own true desire of loving devotional service to Kṛṣṇa. Although all three modes are binding, the modes of passion and ignorance bind tighter. They fill us with intense desires, foolishness, and improper discriminations. The Bhagavad-gītā confirms this when describing the understanding caused by each of the modes of nature:

O son of Pṛthā, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, is in the mode of goodness.

O son of Pṛthā, that understanding which cannot distinguish between religion and irreligion, between action that should be done and action that should not be done, is in the mode of passion.

That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Pārtha, is in the mode of ignorance. (Bg. 18.30-32)

Although, we, as devotees, are certainly performing devotional service, we tend to stir into the brew of our devotional service the pinches of passion and dashes of ignorance left over from our conditioning. History has even shown that the entire transcendental process coming down through the previous ācāryas can be neglected for the dictates of the modes of nature. We should therefore guard against this happening to us by seriously taking to the process of Kṛṣṇa consciousness while simultaneously guarding against passion and ignorance. If we examine the following qualities of passion and ignorance mentioned in the Bhagavad-gītā, it is easy to see why they should be avoided:

Passion: great attachment, fruitive activity, intense endeavor, uncontrolled desire and hankering, never satisfied with one's position, family attachment, greed, desire for honor, performance of sacrifices to gain respect

and honor, and speculative tendencies.

Ignorance: whimsy, purposelessness, inactivity, madness, foolishness, misery, distress, intoxication, illusion, excessive sleep, degradation, laziness, renunciation of activities meant for spiritual welfare, and the seeking of happiness without considering its effects on one's self-realization.

Discerning passionate and ignorant qualities from true devotion is as important for a devotee as it is for a gardener to discern the flowering creeper from the weed. Lack of discrimination may find a devotee nurturing only luxuriant weeds of *karma* and *jñāna* rather than the true creeper of devotional service:

Sometimes unwanted creepers, such as the creeper of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed. As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of *bhakti-latā bīja* (devotional service) grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

Purport: If one is misled by unwanted creepers and is victimized, he cannot make progress back to Godhead. Rather, he remains within the material world and engages in activities having nothing to do with pure devotional service. Such a person may be elevated to the higher planetary systems, but because he remains within the material world, he is subject to the threefold material miseries. (Cc., *Madhya* 19.158, 160–161)

By strictly practicing the rules and regulations of *sādhana-bhakti*, all the good qualities of a devotee will automatically develop. But if we allow the weeds of *māyā* to grow along with our devotional service, the proper growth of the *bhakti-latā* will not take place. Therefore the weed-like tendencies caused by the conditionings of passion and ignorance should be uprooted, and one should strictly adhere to the process of Kṛṣṇa consciousness while acting in the mode of goodness:

Purport: One should be serious about his human life and take to the mode of goodness and in good association transcend the modes and become situated in Kṛṣṇa consciousness. That is the aim of human life. (Bg. 14.15)

Having examined the qualities born of passion and ignorance, it is easy to see how these modes, if embedded within our devotional service, are a disturbance. Kṛṣṇa always directs His pure devotee, but because that pure devotee is not disturbed by the intense desires of passion or the foolish dullness of ignorance, he can neglect the modes and surrender to Kṛṣṇa's promptings. As long as the interplay of passion and ignorance interferes with our devotional service, our surrender will be incomplete. Therefore, as Prabhupāda said at 26 Second Avenue, devotees "generally act in the mode of goodness." The purport to Śrīmad-Bhāgavatam 1.2.19 confirms the necessity of the mode of goodness being the general consciousness of the devotee:

The effect of devotional service becomes manifest by complete elimination of these effects of passion and ignorance.

The same point is also confirmed in the purport to Śrīmad-Bhāgavatam 1.1.20:

This attainment of success (perfection in human life) is possible when one is above the modes of passion and ignorance, or, in other words, when one is actually a *brāhmaṇa* by qualification. A *brāhmaṇa* is the symbol of *sattva-guṇa*, or the mode of goodness. The brahminical stage is the highest stage of human life because of its good qualities. So one cannot be a devotee unless one is at least qualified as a *brāhmaṇa*.

And again in the purport to Śrīmad-Bhāgavatam 1.4.24:

The subject matter [of the *Vedas*] is understood by persons with exceptional qualities of goodness. Persons who are in the modes of passion and ignorance are unable to understand the subject matter of the *Vedas*.

And yet again in the purport to Śrīmad-Bhāgavatam 1.6.21:

The beginning of devotional service starts from the point when one is freed from at least two forms of material modes, namely the mode of passion and the mode of ignorance.

The purport to Śrīmad-Bhāgavatam 2.7.39 states:

One who develops the mode of goodness under the protection of Lord Viṣṇu has the greatest chance of being liberated by following the Vaiṣṇava principles and thus being promoted to the kingdom of God, no more to return to this miserable material world.

But it is not that contaminations by passion and ignorance disqualify us from rendering devotional service; rather, the expert spiritual master deals with them in such a way that we become elevated to goodness. $\acute{Sr\bar{t}mad-Bh\bar{a}gavatam}$ 1.2.24 states:

Of the modes, goodness is the best because by the mode of goodness one can come to realize the Absolute Truth.

Purport: As explained above, one can get release from the conditioned life of material existence by devotional service to the Personality of Godhead. It is further comprehended herein, that one has to rise to the platform of the mode of goodness (*sattva*) so that one can be eligible for the devotional service of the Lord. But if there are no impediments on the progressive path, anyone, even from the platform of *tamas*, can gradually rise to the *sattva* platform by the expert direction of the spiritual master.

And in the purport to Bhagavad-gītā 17.2:

This nature [that he has acquired by his association with the three modes of nature] can be changed if one associates with a bona fide spiritual master and abides by his rules and the scriptures. Gradually, one can change his position from ignorance to goodness, or from passion to goodness. One has to consider things carefully, with intelligence, in the association of a bona fide spiritual master. Thus one can change his position to a higher mode of nature.

Thus, by serving Kṛṣṇa through the spiritual master, the disciple's consciousness gradually becomes elevated from ignorance, to passion, to good-

However, if we are gurukula teachers dealing with impressionable, young Vaisnavas, we must quickly develop our consciousness to the point of goodness. Teaching in Kṛṣṇa consciousness is simply not for the struggling devotee.

The teachers should be fixed-up, initiated devotees, otherwise, how will the children get the right information and example? (Letter to Aniruddha dāsa, February 16, 1972)

Teach the qualities of a brāhmaṇa mentioned in the Bhagavad-gītā. These qualities will naturally develop if you give the process purely. The information is in my books. If you strictly adhere to my instructions there, then your program of teaching will be successful. (Letter to Hiranyagarbha dāsa, August 19, 1974)

"Example is better than precept." If teachers are influenced by passion or ignorance, the children will get the wrong idea about Kṛṣṇa consciousness. For example, a central principle of gurukula training is obedience. Śrīla Prabhupāda states in the purport to Śrīmad-Bhāgavatam 3.12.20, "Unless the student is obedient, it is sure that the so-called brahmacārī will fall prey to the attack of sex." While the boy is young and in the gurukula, he learns to defer his mind's dictates to the instructions of the spiritual master or teacher. When the student turns sixteen, his relationship with his teacher changes, and he is given more independence. But until his sixteenth year, the student must be afraid to disobey his teacher.

When he is older, he should similarly be afraid to disobey his trained intelligence which discriminates according to śāstra and guru. Thus, while the student is young, the teacher takes the place of the student's immature intelligence. This is the transcendental system. Imagine the unfortunate result if a child is entrusted to a teacher who is not transparently giving Kṛṣṇa. If the teacher adulterates the Kṛṣṇa conscious process with his own whimsical speculations, how will the child receive bona fide instructions?

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If the teacher tends towards greed, ambition, foolishness, distress, illusion, or laziness, and if he seeks pleasure combining the senses with their objects, where will the child see the example of satisfaction with pure, simple, austere, Kṛṣṇa conscious life? A perceptive child may even find himself thinking, "My teacher demands controlled behavior from me but doesn't behave in a controlled way himself." Thus even a well-behaved child can lose faith and become cynical.

Considering our great responsibility in dealing with the future preachers of ISKCON, we teachers should maintain ourselves in the mode of goodness and strictly adhere to the transcendental gurukula system coming down through Śrīla Prabhupāda's instructions. We should not become bewildered and think, "There's no necessity for me to act in goodness; I'm transcendental." Instead, we should recognize goodness as the desirable "general" consciousness in which to serve. We should cultivate the mode of goodness by strictly following the principles of sādhana-bhakti, regularly reading Prabhupāda's books (sṛṇvatām sva kathāḥ kṛṣṇaḥ, puṇya-śravaṇa kīrtanaḥ), and weeding out remnants of unwanted passionate and ignorant desires. We should also keep in mind that Śrīla Prabhupāda, rather than denigrating goodness as "just a material quality," often equated goodness directly with Kṛṣṇa consciousness:

The intelligent renouncer, situated in the mode of goodness, neither hateful of inauspicious work nor attached to auspicious work, has no doubts about work.

Purport: A person in Kṛṣṇa consciousness or the mode of goodness does not hate anyone or anything which troubles his body. He does work in the proper place and at the proper time without fearing the troublesome effects of his duty. Such a person situated in transcendence should be understood to be most intelligent and beyond all doubts in his activities. (Bg. 18.10)

* * *

One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.

Purport: A Kṛṣṇa conscious worker is detached from the results of his work, and he is always enthusiastic till the completion of such work. He does not worry about the distress undertaken; he is always enthusiastic. He does not care for success or failure; he is equal in both distress and happiness. Such a worker is situated in the mode of goodness. (Bg. 18.26)

That determination which is unbreakable, which is sustained with steadfastness by yoga practice, and which thus controls the activities of the mind, life and senses is determination in the mode of goodness.

Purport: One who is steadily fixed in the Supreme Soul with determination, concentrating one's mind, life and sensory activities on the Supreme, engages in Kṛṣṇa consciousness. That sort of determination is in the mode of goodness. (Bg. 18.33)

Of course, to cultivate the mode of goodness for its own sake is dangerous: one may become conditioned or limited by it. Therefore one must always keep in mind that his business is simply to serve Kṛṣṇa. Becoming "good," a brāhmaṇa, or anything other than a pure servant to Kṛṣṇa is simply māyā. The Śrīmad-Bhāgavatam clearly states this point.

You cannot please the Supreme Personality of Godhead by becoming perfect *brāhmaṇas*, demigods, or great saints or by becoming perfectly good in etiquette or by vast learning. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. (*Bhāg.* 7.7.51–52)

The Bhagavad-gītā also states the danger of cultivating the mode of goodness for its own sake by describing how one can become conditioned by the happiness that goodness offers. One can become full of pride, thinking he is better than everyone else; or one can become complacent, satisfied simply by being an intellectual. Despite these dangers, teachers must accept Kṛṣṇa's instructions on the impossibility of transcending from the heavily contaminated position of passion and ignorance. Thus goodness, while being rejected as an end in itself, should be embraced by devotees as a jumping-off point for pure devotional service.

In conclusion, to show how the mode of goodness can aid our Kṛṣṇa conscious teaching, here is a compilation of some of the qualities listed in the *Bhagavad-gītā* as born of goodness. It is easy to see how these qualities are essential for devotees aspiring to become good teachers. Practically speaking, these qualities are essential for any devotee wishing to render pure devotional service.

Qualities of Goodness

The performance of the following three austerities, when practiced—

- 1. with faith
- 2. for the sake of the Supreme
- 3. without expectation of material benefits

is called austerity in goodness.

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- 1. Austerity of the body
 - a. worship of the Supreme Lord
 - b. worship of the brāhmaṇas
 - c. worship of the spiritual master
 - d. worship of the parents
 - e. cleanliness
 - f. simplicity
 - g. nonviolence
 - h. celibacy
- 2. Austerity of speech
 - a. speaking words that are truthful
 - b. speaking words that are pleasing
 - c. speaking words that are beneficial
 - d. speaking words that are not agitating to others
 - e. regularly reciting Vedic literature
- 3. Austerity of the mind
 - a. satisfaction
 - b. simplicity
 - c. gravity
 - d. self-control
 - e. purification of one's existence

One in goodness is brahminical. He is-

- 1. peaceful
- 2. self-controlled
- 3. austere
- 4. pure
- 5. tolerant
- 6. honest
- 7. knowledgeable
- 8. wise
- 9. religious

One in goodness gives charity—

- 1. at a given time
- 2. to a suitable person
- 3. at a worthy place

One in goodness has unbreakable determination which—

- 1. controls the activities of the mind
- controls the activities of the life
- 3. controls the activities of the senses of the sense of

One in goodness discriminates between what should and should not be done.

One in goodness performs his duty—

- 1. without false ego
- 2. with great determination
- 3. with enthusiasm
- 4. without wavering in success or failure
- 5. only because it ought to be done
- 6. without fearing the troublesome effects
- 7. and dutifully goes to the temple simply to offer respect to the Deity

One in goodness is attracted to foods that-

- 1. increase duration of life
- 2. purify the mind
- 3. aid bodily strength

One in goodness feels happiness—

- 1. because he isn't affected by material miseries
- 2. knowing he is free from material reactions
- 3. from that which awakens him to self-realization

One in goodness is freed from illusion.

One in goodness has *knowledge* concerning the spirit soul beyond this body.

One in goodness is not-

- 1. hateful of that which troubles his body
- 2. hateful of inauspicious work
- 3. attached to auspicious work

One in goodness has no doubts about work.

One in goodness renounces—

- 1. all material association
- 2. all attachment to the fruit of his work

One in goodness sacrifices—

- 1. according to the direction of scripture
- 2. as a matter of duty
- 3. desiring no reward

One in goodness understands things in the correct perspective.

Appendix IV

Becoming Gurus for Our Children

I wrote this article in 1986. Although it may more accurately reflect ISKCON's educational dilemma of that time, the principles are still valid today.

It has been long understood that in order for our gurukula educational system to be successful, highly qualified teachers must train our children. The following analysis is offered to encourage teachers to actually become gurus for their students by first becoming qualified, then obtaining the authority to do their service, and finally by taking the responsibility to train the children of the Kṛṣṇa consciousness movement.

Who Holds the Responsibility?

When a child doesn't do well in Kṛṣṇa consciousness, his parents often wonder, "But I surrendered him to Kṛṣṇa by giving him to the gurukula. What went wrong?" In trying to answer this question, let's put aside the question of a child's individual karma, and think of our gurukula system's question of a child's individual karma, and think of our gurukula system's

goal to bring each child to as high a stage of Kṛṣṇa consciousness as he is able to obtain. Whose duty is it to take the first educational steps to insure that this comes about? Is it the Kṛṣṇa consciousness society's, a temple president's, the guru's? Experience, Śrīla Prabhupāda's words, and śāstra that equates the father with the guru, all indicate that the responsibility for a child's Kṛṣṇa consciousness falls first upon the child's parents. Therefore, by virtue of that responsibility, parents are obliged to place their child into the best possible situation for training.

Understanding the Mentality Needed to Become Trained

According to the Vedic culture, the most favorable situation within which to train a child in Kṛṣṇa consciousness is when he lives under the shelter of a qualified guru. This is recommended in the Śrīmad-Bhāgavatam by Nārada Muni: brahmacārī guru-kule vasan dānto guror hitam: "A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the brahmacārī should live at the gurukula, only for the benefit of the guru." This is also confirmed by Śrīla Prabhupāda in innumerable places, such as: "The old system of gurukula should be revived. It is the perfect system, designed to produce great men, sober and responsible leaders, who know the real welfare of the citizens." (Letter, November, 1971) And: "Children at the age of five are sent to the gurukula or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming brahmacārīs. Without such practice, no one can make advancement in any yoga, whether it be dhyāna, jñāna, or bhakti." (Bg. 6.13–14, purport). To understand why living at the gurukula under the care of a qualified spiritual master is so strongly emphasized for a child, let us first explore the necessary mentality that must be developed within a child before he can become trained in Kṛṣṇa consciousness.

Śrīla Prabhupāda compared the training of a student to the dealings between an animal trainer and a tiger. The trainer first beats the tiger and feeds him. Again and again the trainer beats the tiger and feeds him. After some time (a short time with some tigers and a longer time with others), the tiger realizes that his happiness or distress simply depends on the pleasure or displeasure of his trainer. This reverential and submissive attitude places the tiger in the perfect frame of mind to actually become trained.

Of course we are not suggesting a system of alternately feeding and beating our children. Prabhupāda's analogy is meant to show us that a

student must first feel dependent on his guru's happiness for his own happiness and must simultaneously feel misery in causing his spiritual master displeasure. Only then can he become trained. The spiritual master/disciple relationship cannot be one where the disciple thinks, "Whether or not my spiritual master is pleased with me is not important. So many others (mother, father, friends, teachers, etc.) are pleased with me." Prabhupāda made similar points during a series of Bombay lectures: "A disciple is expected to live in gurukula, at the shelter of the guru, as menial servant—gurau sudṛḍha-sauhṛḍaḥ. One who actually has the conviction—yasya prasādād bhagavat-prasādo, one who is convinced that if I please my guru then Kṛṣṇa will be pleased, this is called sauhṛḍaḥ, full faith—yasyāprasādān na gatiḥ kuto 'pi. And if I displease my guru, then I have no place." For any student to become trained, he must, like the tiger, be thinking that his happiness or distress simply depends on the pleasure of his guru.

But Who is Actually Training Our Gurukula Children?

Although the gurukula system is recommended as the ideal system, how much of it do we actually use as we train our children? Usually the parents have not truly delegated the authority to train their child, and when they do so, their delegation is not to the teacher, the one who is actually doing training, but to the child's guru. Thus a child often either subtly or grossly finds himself thinking, "My happiness or distress depends on the pleasure of my parents or the pleasure of my guru and neither are present. I care little whether my teacher is pleased with me."

If the child has this mentality, can he be trained by one other than his parents or his guru? And if those authorities only occasionally contact the child, do not train him in the details of devotional service, and are not present to provide a shelter during crisis, how deeply will the child feel his relationship with them? Will he even feel secure and well taken care of? If no in-depth, long-standing, loving relationship truly exists with even one Kṛṣṇa conscious adult, can a child be successfully guided through the

agitations of adolescence and sex desire?

Prabhupāda confirmed the extraordinary depth of relationship needed within the gurukula between the guru and the disciple by saying, "It is not an artificial thing. The *brahmacārī*, the disciple, must have genuine love for the guru, then he can be under control. Otherwise why one should be under the control of another person? This can be possible when one is really thickly related to the guru. Otherwise, ordinary relationship will not do." (Bombay lecture, April 1976) d by eGangotri

It is essential that those involved in educating our children understand the "thick" relationship needed between the guru and his student that allows the student to become trained. Understanding this, we must give each child the facility to develop such a relationship with the one who trains him. If it is a teacher who is actually training the child, that teacher should be encouraged to develop the necessary relationship that will allow him to truly train the child. At present, most of those who teach, even if they are qualified, neither have the authority nor do they consider it their duty to take full responsibility for a child's physical, mental, and spiritual development. And that lack has left many of our children, for all practical purposes, in guru-less gurukulas.

The Parents Retake the Authority

As a reaction against subsequent gurukula failures, parents are taking a more direct role in training their children. One result of this is the Kṛṣṇa conscious day schools. Another result is "half gurukulas," where parents (who may or may not be present), half-delegate their authority to the teachers, or the parents send their devotee children directly to public schools. None of these produce optimal Kṛṣṇa conscious results because the child's much-needed relationship with a qualified guru does not exist. Although none of these solutions are ideal, parents who actually take the responsibility to train their child may bring better results than guru-less gurukulas. However, that depends on the Kṛṣṇa consciousness of the parents.

Delegation of Authority to a Qualified Teacher

A better alternative is that the parents or guru follow the Vedic system and delegate their authority to a qualified teacher. That teacher can then become a guru for their child. Although the teacher-guru may never initiate, if given the necessary authority, he can then use psychology, control of environment, punishment, and Kṛṣṇa conscious affection to cultivate that guru/student mentality within the child that enables the child to become successfully trained. Understanding that he is a guru for the child will also help the teacher become clear about the depth of his responsibilities.

also help the teacher become clear about the depth of his responsibilities. Without being acknowledged as guru, and if his decisions are greatly restricted by the parents and others, the teacher loses his ability to take the responsibility for training. A teacher can, in fact, only take responsibility to train if he possesses the authority to train. Therefore, a child's parents,

the ones who possess the initial authority for their child's training, have the responsibility to find a qualified teacher and delegate their authority to him. If they have already delegated their authority to a guru, the guru can either take the responsibility to train the child himself or find a teacher he trusts and place the child under his care. Thus, the authority to train should be clearly transferred to the actual trainer, and that trainer should clearly accept the responsibility to train.

Because a teacher-guru who holds the authority to train has in fact become the person whom the child must please, the delegation of authority must be viewed with extreme seriousness. For example, if such a teacher becomes displeased with a child, the parents or guru must never be discordantly pleased with him. Because this authority should never be whimsically changed (each time a child changes his authority, it becomes more difficult for him to completely trust authority), that teacher should be extremely qualified, as a guru should be qualified, worthy of full faith and trust, and should never be appointed simply out of necessity. If a parent or guru feels that no one is qualified enough to receive his delegation of authority, he should, understanding the mentality within a child that allows him to become trained, maintain the authority and train the child himself. If the delegation of authority to a teacher does occur, the child should be made fully aware that his teacher is also his guru.

Conclusion: The Challenge—Filling the Need

Since the number of children in our society is dramatically increasing, the need for qualified teacher-gurus is great. Therefore, we should encourage whatever men and women we have to become qualified to take up this guru/student relationship with as many children as possible. We should also search for and encourage many suitable candidates to take up this responsibility of becoming gurus for our children.

Appendix V

Developing an Āśrama Curriculum

The Need for an Asrama Curriculum

It is clear in my mind that each school must set written academic goals that students should have achieved by graduation. And based on those long-term goals, schools should develop a year-by-year curriculum that guides daily classroom teaching. An academic teacher will, therefore, have written material at his disposal telling him what and how much he is expected to teach during each school year. But what do our āśrama teachers have to guide them? How much do we expect our children to learn in the āśrama by the time they graduate? Schools should consider these points and conclude that āśrama teachers also need a curriculum, an āśrama curriculum.

A Secondary Reason: Āśrama Teachers Should Teach

Too often an āśrama teacher feels himself a "kid-herdsman" rather than a teacher, as he attempts his thankless service of efficiently herding students through routine daily activities. To combat this unsatisfying situation, I suggest āśrama teachers increase the training aspect of their dealings with the students by teaching specific āśrama skills.

Doing so will also be good for a teacher's relationship with his students. Children usually don't have the conceptual ability to base a deep relationship with their teacher solely on the value of the teacher's Kṛṣṇa conscious preaching. But because childhood is the age for learning, and because children usually want to learn, a child's relationship with his teacher naturally develops when his teacher teaches. Younger students often perceive a teacher's affection only when the teacher practically cares for them—or teaches them specific skills. for them—or teaches them specific skills.

When and Where to Teach

The time to teach is not when the child needs to use the skills. Don't teach a child how to brush his teeth during the harried pre-mangala ārati hours, and don't teach him how to offer flowers in the midst of the excitement of parting altar curtains. The prime function of the āśrama teacher during temple times is to set a good example of enthusiastic chanting and hearing. And, of course, to keep basic order. A separate teaching time is needed for teaching most āśrama skills. I recommend that an āśrama teacher holds a class in āśrama skills at a specific time each day. The time the āśrama class is taught is flexible and the place will be determined by the specific skill taught. Learning how to offer flowers at guru-pūjā may require the class be taught in the temple, learning to neatly put on a dhotī may require the āśrama room be the classroom, and learning to carefully

brush one's teeth may require the washroom to be the learning area.

An āśrama class is especially important for younger students who should develop proper habits in their formative years. They, too, by Kṛṣṇa's arrangement, are especially eager to learn. Of course six-year-old students will need different skills taught to them than twelve-year-olds, but even sixteen-year-olds may need reminding or re-teaching of basic skills. Older students will also benefit by becoming instructors of skills they've already

mastered

Out of the Classroom into the Temple: A Word on Positive Reinforcement

When a child offers flowers correctly in guru-pūjā, compliment him on his behavior. When he treats a guest properly or brushes his teeth carefully, send a note home to his parents. These simple techniques that help make appropriate behavior an integral part of a person's behavior are called positive reinforcement. Positive reinforcement is the most effective way to train a child within the actual situation wherein he is being called upon to exhibit what he's learned. exhibit what he's learned .0. In Public Domain. Digitized by eGangotri

Three basic methods of positive reinforcement are generally used:

- a. verbal: "You really were singing in guru-pūjā today."
- b. non-verbal: A smile, pat on the back, or wink to indicate you appreciate the good behavior.
- c. back-up: "I've been watching you. You've brushed your teeth so carefully this week that I'm going to send a note home to your parents."

Don't think of positive reinforcement as flattery, or the simple commendation cards, stars, or sweets that are often given to the children as bribery. Rather, when giving positive reinforcement, try to sincerely search for and appreciate a child's good qualities and activities. Let the positive reinforcement come directly from the appreciation. And one *should* appreciate a child's good behavior! Appreciation of good behavior fosters further good behavior and deepens one's relationship with the child.

Keep in mind that problem children require more positive reinforcement. Positively acknowledge attempts at improvement, even if the attempts appear feeble. See the good within each student, as we wish Kṛṣṇa to see the good within us. Then, within a positive framework, chastise-

ment and correction are extremely effective.

In Summary

In summary, then, students need to learn \bar{a} srama skills; \bar{a} srama teachers, to truly be teachers and for their own relationships with their students, need to teach \bar{a} srama skills. The time to teach the skills is not during the crucial times when the student is using them. Special \bar{a} srama classes are more effective. When the student is actually using the skill, positive reinforcement is the most useful method for teaching proper behavior. The age of the child determines which skills need teaching, and the specific

skills taught determine the place of teaching.

In the pages that follow I present a basic curriculum of āśrama knowledge and skills. The items presented are not ordered into grades, but are the basics in three areas: What children should be taught about Śrila Prabhupāda, what children should be taught in the āśrama, and what children should be taught about temple room behavior. Although my list of lessons and the content of the lessons is quite detailed, the list should only be treated as a suggestion. These lesson outlines should be developed into full lesson plans. I compiled most of this outline while teaching a boys' āśrama in Gītā-nāgari.

An Āśrama Curriculum

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1.1 Śrīla Prabhupāda's Life and Teachings

1.1.1 A Lifetime in Preparation—One

Prabhupāda's early life

birth until meeting Śrila Bhaktisiddhanta

1.1.2 A Lifetime in Preparation—Two *Prabhupāda's later life*

after meeting Śrila Bhaktisiddhanta to preaching as a householder

1.1.3 A Lifetime in Preparation—Three

Prabhupāda's life in vānaprastha and sannyāsa difficult days in Delhi taking sannyāsa boarding the Jaladuta

1.1.4 Prabhupāda's Books—One

Śrīla Bhaktisiddhānta's order at Rādhā-Kuṇḍa Prabhupāda brought the First Canto Bhāgavatam to the U.S. Prabhupāda stayed up late at night to write

1.1.5 Prabhupāda's Books—Two

the importance of Prabhupāda's books
pure transcendental knowledge presented in practical way
association with Prabhupāda
Prabhupāda wanted his books to be the guiding instructions for
the world

Prabhupāda wanted his books read by the devotees

1.1.6 Prabhupāda's Books—Three

Śrīmad Bhāgavatam outline of the story of the Bhāgavatam

how many Śrīmad-Bhāgavatam volumes are there?

1.1.7 Prabhupāda's Books—Four

the Caitanya-caritāmṛta outline of the Caitanya-caritāmṛta

how many Caitanya-caritāmṛta volumes are there?

1.1.8 Prabhupāda's Books—Five

Bhagavad-gītā As It Is

brief summary of the teachings of the Bhagavad-gītā

1.1.9 Prabhupāda's Books—Six
Nectar of Devotion
history of Rūpa Gosvāmī's instruction from Lord Caitanya
outline of contents of NOD

1.1.10 Prabhupāda's Books—Seven
Prabhupāda's other books
Kṛṣṇa, the Supreme Personality of Godhead
Teachings of Lord Caitanya
The Perfection of Yoga
Life Comes From Life
The Science of Self-Realization
Perfect Questions Perfect Answers
Kṛṣṇa Consciousness, The Topmost Yoga System
Beyond Birth And Death

1.1.11 Prabhupāda's Books—Eight

"distribute books"

the story of book distribution

Prabhupāda wanted his books distributed

distribution of books is the distribution of knowledge

1.1.12 Planting the Seed—One
Prabhupāda's Jaladuta voyage
Prabhupāda's poems

1.1.13 Planting the Seed—Two
Prabhupāda's early days in the U.S. until 26 Second Avenue

1.1.14 Planting the Seed—Three
26 Second Avenue until Prabhupāda leaves for the West Coast

1.1.15 Planting the Seed—Four

Lord Caitanya's prediction

the story of the founding of ISKCON

1.1.16 ISKCON—One
what each letter of ISKCON stands for
ISKCON is meant to give the association of pure devotees
we must become pure devotees
we must preach

1.1.17 ISKCON—Two
zones and GBC
the location of temples all over the world

1.1.18 Only He Could Lead Them—One Prabhupāda in San Francisco with the hippies

1.1.19 Only He Could Lead Them—Two

Prabhupāda returns to India

Prabhupāda returns to India

Prabhupāda returns to India

Back to Godhead Magazine—One
Prabhupāda started BTG
Prabhupāda's BTGs
Back to Godhead Magazine—Two
Prabhupāda's instructions for BTG
Back to Godhead Magazine—Three
BTG today
Prabhupāda wanted devotees to write for BTG
In Every Town and Village—One
preaching all over the world
opening the preaching in India
Prabhupāda the Great Preacher
the world is full of unfortunate conditioned souls
Kṛṣṇa wants them all to come back to Godhead
Lord Caitanya's movement is a preaching movement
Prabhupāda preached boldly all over the world
Prabhupāda wants all devotees to preach
the preacher is very dear to Kṛṣṇa
quote from Bg. 18th Chapter
quotes from Bhāg. and Cc. on preaching as the essence
Prabhupāda wants devotees infused with the preaching spirit
Let There Be a Temple—One
establishing ISKCON Māyāpura
Let There Be a Temple—Two
establishing ISKCON Vṛndāvana
Let There Be a Temple—Three
establishing ISKCON Bombay
Re-establishing Vedic Culture in India—One
the veate culture was once spread all over the world
was lost when India was conquered by the Muslims
was further lost when India mas conquered by the Dritich
The establishing vedic Culture in India—Two
post-independent India is materialistic
Indian people have Kṛṣṇa consciousness just below the surface
juille the Delty
faith in the devotees
accept the authority of Vedic literature
uccept that the soul is eternal and transmigrates
accept the incarnation of Krsna
Pruonupada's strategy: Westerners preaching Vedic gulture in Indi
the importance of Bombay, Vrndāvana, and Māyāpura

431

1.2 Śrīla Prabhupāda's Vision of Gurukula

1.2.1 History of Gurukula—One ancient Vedic gurukulas the story of Sudāmā brāhmaņa and Kṛṣṇa

1.2.2 History of Gurukula—Two
the first gurukula in Dallas
Prabhupāda wants gurukulas all over the world
countries and places in which gurukulas now exist

1.2.3 Śrīla Prabhupāda on Gurukula—One *The Importance*

1.2.4 Śrīla Prabhupāda on Gurukula—Two *The Essence*

1.2.5 Śrīla Prabhupāda on Gurukula—Three *The Basic Program*

1.2.6 Śrīla Prabhupāda on Gurukula—Four Academics

1.2.7 Śrīla Prabhupāda on Gurukula—Five Varņāśrama College

1.2.8 Śrīla Prabhupāda on Gurukula—Six
varṇāśrama is Kṛṣṇa's management structure
the managerial body of society
brāhmaṇas—head
kṣatriyas—arms
vaiśyas—stomach
śūdras—legs

qualities and work from Bhagavad-gītā, chapter 18 society, like the body, prospers if all cooperate

1.2.9 Śrīla Prabhupāda on Gurukula—Seven

varṇāśrama in ISKCON
varṇāśrama helps devotees advance through their tendencies
quote Bg. 3.35, purport
the devotees can get trained to do a service for Kṛṣṇa
of course, no one is actually a brāhmaṇa, kṣatriya, vaiśya, or śūdra
it's a role, like an actor in a play, devotees play in Kṛṣṇa's service
one's advancement in Kṛṣṇa consciousness is the judge of advancement

2. The Gurukula Āśrama

2.1 Principles of the Gurukula Āśrama

2.1.1 Accepting the Importance of Human Life
Prahlāda Mahārāja's instructions
kaumāra ācaret prājño
why has Prahlāda given this instruction?
human life is a rare opportunity
8,400,000 species of life

others species act only for sense enjoyment must not continue in the wheel of samsāra gurukula is the training to make our human life successful

2.1.2 Rṣabhadeva's Instructions from Bhāg., Fifth Canto
Mahārāja Rṣabhadeva's instructions to his sons
nāyam deho deha
accept any difficulties willingly, as tapasya, as training

2.1.3 Nārada Muni's Instructions to Prahlāda
brahmacārī gurukule vasan dānto
living in the gurukula under the guru trains the mind
benefits of a trained mind
intelligence is the controller of activities

sense gratificiation is neglected

2.1.4 Disciplic Succession

Bhagavad-gītā (beginning of chapter 4)
explain disciplic succession and how it can be broken
recite with children paramparā as listed in Bhagavad-gītā
make a paper chain, with ācārya's name in each loop and picture of
Krsna on top

2.1.5 What is a Guru?

who is the guru?

meaning of guru—teacher

what does he know that I don't know?

accepting guru's words as good as God's words

business of the guru—to remove disciples from darkness

what is the meaning of the spiritual master?

he is the one who links us up with Kṛṣṇa

receive Kṛṣṇa's mercy by the guru's mercy

explain how he must come in disciplic succession

explain how he must come in disciplic succession one who is serious about spiritual life must accept a guru why is he called spiritual father? initiation—second birth spiritual birth angoin

433

difference between the duties of material and spiritual fathers spiritual father can liberate us from birth, death, old age, disease who can be a guru? eternal relationship talk about meaning of initiation

The Importance of Accepting a Guru 2.1.6

bona fide spiritual master must be in the disciplic succession the importance of accepting a bona fide spiritual master quotes from Prabhupāda's books (Bg. 4.34, etc.) quotes from The Spiritual Master and the Disciple

The Qualifications of a Bona Fide Guru 2.1.7 quotes from The Spiritual Master and the Disciple

The Qualifications of a Bona Fide Disciple 2.1.8 quotes from Prabhupāda's books (Bg. 4.34, etc.) quotes from The Spiritual Master and the Disciple quotes from Śrīmad-Bhāgavatam 1.1.1 and 1.1.2

Siksa Guru/Diksa Guru 2.1.9 quote from Cc., Ādi 1 on śikṣa/dikṣa being one one must have only one dikṣa guru one may have many śiksa gurus śiksa guru must be respected

Respecting One's Teachers 2.1.10

quotes from Manu on teachers the following points should be understood by the teacher: the teacher serves the child by training him the student serves the teachers in other ways a teacher can't train students if he doesn't have their respect example of training the tiger student must care what the teacher thinks

Simple Living 2.1.11

accepting only what is necessary don't waste time planning to enjoy in the material world use our time to serve Kṛṣṇa minimum of possessions all one's money is given to one's spiritual master

The Importance of Good Character 2.1.12 principles of Kṛṣṇa consciousness are more important than sense gratification know the value of Kṛṣṇa consciousness

act unselfishly, even if difficult, just to please Kṛṣṇa verse from Śrīmad Bhāgavatam about "hovering on the mental

platform "ublic Domain. Digitized by eGangotri

The Qualities of One Who has Good Character 2.1.13

respectful accepts whatever possessions he has as Krsna's mercy to do this, one must be in control of his senses and mind importance of gurukula training freedom from lying freedom from cheating freedom from stealing Cāṇakya: how to see another's property this is the mark of an educated man

2.2 Vaisnava Etiquette

2.2.1 Seeing Superiors the First Time in a Day

pay obeisances to your spiritual master each time you see him pay obeisances to the following the first time they are seen each day

a sannyāsī each teacher

senior devotees (i.e. temple president)

father and mother

the proper way to pay obeisances

say mantra aloud

keep head facing forward keep feet uncrossed

place head on ground

place hands in front, on the ground

2.2.2 Speaking to Superiors

refer to sannyāsīs as "Mahārāja" refer to teachers as "Prabhu" or "Mātājī"

keep hands in "pranam" when speaking

2.2.3 Respecting Prabhupāda's Books

one can get Prabhupāda's association through his books have clean hands when you read Prabhupāda's books don't place Prabhupāda's books on your lap don't place Prabhupāda's books on the floor touch to your forehead any book that touches the ground if time permits, sample a Kṛṣṇa book story

Respecting Pictures of Kṛṣṇa or Devotees 2.2.4

don't let these pictures touch the ground touch to your forehead any picture that touches the ground throw holy pictures in a suitable place for the sacred don't throw old pictures in the garbage
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look at some holy pictures from Prabhupāda's books

2.2.5 Respecting Flowers Offered to the Deity
read NOD on wearing garlands and smelling offered flowers
throw old flower prasādam in a place suitable for the sacred

don't pull apart offered flowers

don't throw offered flowers

2.2.6 Respecting the Yamunā While Bathing read NOD about Yamunā and NOI about Rādhā-Kuṇḍa before bathing in a holy place (Yamunā, Rādhā-kuṇḍa, etc.) pay obeisances

sprinkle three drops of water on the head

2.2.7 Receiving Guests in the Āśrama—One sannyāsīs, teachers, or other respected guests immediately stand up and fold your hands if they are staying for a while, offer an āsana offer some water to drink invite him to speak something about Kṛṣṇa consciousness

Receiving Guests in the Āśrama—Two invite a guest and practice receiving him properly

2.2.9 Respecting the Members of the Āśrama—One do unto others as you would have others do unto you address the other boys as "prabhu" pay your obeisances to each boy in the āśrama every day being polite makes the āśrama peaceful be in the mood of doing service

2.2.10 Respecting the Members of the Āśrama—Two

rules for politeness "Please"

2.2.8

"Thank you" "Excuse me"

when to use the rules for politeness

2.2.11 Respecting the Members of the Aśrama—Three older boys to younger boys

older boys should not lord it over younger boys older boys should care for younger boys

younger boys to older boys younger boys should be respectful to older boys younger boys should not agitate older boys

2.2.12 Showing Affection
the Nectar of Instruction gives methods of expressing love
offering gifts
accepting gifts
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offering prasadam accepting prasadam inquiring confidentially revealing one's mind in confidence

2.2.13 Respecting Women

all women should be treated as one's own mother mark of educated man: Cāṇakya sloka

addressed as "Mātājī"

the seven kinds of mothers: real mother, wife of the spiritual master, wife of the brāhmaṇa, wife of the king, nurse, cow, earth, and also the Vedic literature

2.2.14 Respect to All Living Entities

story of Yamarāja becoming Vidura from Bhāg., First Canto even children are held responsible for cruel acts a devotee is non-violent he sees the true equality of all living beings he sees the Supersoul within all living beings Bhagavad-gītā 18.61, 13.23, and 15.15 don't be cruel to animals or insects

2.2.15 Gifts of Prasadam

do not hoard it story of Lord Caitanya and Govinda "You are stocking!" finish it quickly offer it first to respected person offer some to members of your āśrama offer some to your friends

2.2.16 The Rules of Etiquette of the Local School

2.3 Living in the Asrama

2.3.1 Waking Up

pay obeisances fold up sleeping gear wash sleeping area with damp cloth always chant Hare Kṛṣṇa or other mantras

2.3.2 Taking Rest

do only spiritual things directly before taking rest read chant hear a tape prayers obeisances to the spiritual master personal prayers

try to chant as you are going to sleep

2.3.3 Āśrama Deities—Performing Acamana

put 3 drops of water in right hand, say "om keśavāya namaḥ" sip water

put 3 drops of water in right hand, say "om nārāyaṇāya namaḥ" sip water

put 3 drops of water in right hand, say "om mādhavāya namaḥ" sip water

put 3 drops of water in right hand, throw the water away

2.3.4 Āśrama Deities—Offering Incense with a Bell

put 3 drops of water on the left hand put 3 drops of water on the bell hold bell in left hand put 3 drops of water on the right hand put 3 drops of water on the incense hold incense in right hand offer incense

offer to the feet of the Deity offer to the waist of the Deity offer to the entire body of the Deity offer incense to the devotees

2.3.5 Āśrama Deities—Offering Prasādam
don't look lustfully at the offering
bow down before the Lord
ring bell
say obeisances to the spiritual master
say prayers three times each:

"namo mahā-vadānyāya" prayer:
namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanyanāmne gaura-tviṣe namaḥ
"namo brahmaṇya-devāya" prayer:

namo brahmanya-devāya go-brāhmaṇa-hitāya ca jagad-dhitāya kṛṣṇāya govindāya namo namaḥ

2.3.6 Āśrama Deities—Offering Lamps and Flowers to the Devotees offer the lamp to the devotees at chest level don't push the lamp at their face offer flowers to the devotees at chest level

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don't push a flower into a devotee's face Difficulties in the Aśrama 2.3.7 the āśrama should be a peaceful place don't put others in anxiety by stealing don't put others in anxiety by fighting be polite have a service mood speak gently no name-calling tell your teacher immediately if: any boys act improperly you need supplies you have some other problem 2.4 Learning to Honor Prasadam 2.4.1 Prasadam is the Lord's Mercy prasādam means "mercy" Bhagavad-gītā 9.26 kinds of foods the Lord accepts kinds of foods the Lord doesn't accept quotes from NOD on prasādam 2.4.2 Serving Prasādam serve the devotees only as much as they request be polite address the devotees as "Prabhu" say "Please" and "Thank you" 2.4.3 Before One Takes Prasādam arrive at prasādam after having bathed arrive at prasādam with a clean plate and bowl stand up with folded hands 2.4.4 Śarīra abidyā-jāl: Bengali learn the Bengali 2.4.5 Śarīra abidyā-jāl: English read and discuss the English of "śarīra abidyā-jāl" Bhaktivinoda Thākur on prasādam 2.4.6 read other prayers by Bhaktivinoda Thākur about prasādam 2.4.7 While taking prasadam don't talk think about Kṛṣṇa take only as much as you can finish don't leave leftover prasādam

don't spill any prasadam offnyour plate eGangotri

any prasādam that has fallen off your plate should be taken boyhood Prabhupāda story of touching grain of rice to head

2.4.8 After Taking Prasadam

pay obeisances wash plate carefully wash hands, feet, and face carefully rinse mouth carefully or brush teeth

2.5 Looking Like a Vaisnava

2.5.1 Preaching by Looking Like a Vaiṣṇava
if someone sees a devotee they think of Kṛṣṇa
we should go in public dressed as Vaiṣṇavas
this was Prabhupāda's desire

many people ask about Kṛṣṇa when you dress as a devotee dressing like a devotee means the following:

shaved head tilaka

dhotī and kurtā/sarī neck beads

2.5.2 Looking Like a Neat and Clean Vaisnava

shaved head

not more than two weeks to a month's growth of hair śikhā should be combed and neat śikhā should be tied dhotī and kurtā/sarī should be clean and worn neatly tilaka should be neat and placed on forehead and body neck beads should be worn tightly, like a collar, around neck other clothes should also be neat and clean shoes, socks, coats, hats, cādars

2.5.3 Tilaka and Neck Beads

2.5.4

0

NOD on tilaka p. 47, 54–55, 74–75, 103, 219, 338 a devotee always wears tilaka a devotee always wears neck beads if your neck beads break:
restring them as soon as possible

get a new set from your teacher Chunk, Water, and Mirror Method of Tilaka

Prabhupāda used this method how to hold the mirror how much water to use consistency of pastemain. Digitized by eGangotri

practice putting on tilaka using this method

2.5.5 Tilaka Mantras

om keśavāya namaḥ (forehead)
om nārāyaṇāya namaḥ (stomach)
om mādhavāya namaḥ (chest)
om govindāya namaḥ (neck)
om viṣṇave namaḥ (right waist)
om madhusudanāya namaḥ (right fore-arm)
om trivikramāya namaḥ (right shoulder)
om vāmanāya namaḥ (left waist)
om śrīdharāya namaḥ (left fore-arm)
om hṛṣīkeśāya namaḥ (left shoulder)
om padamanabhāya namaḥ (upper back)
om dāmodaraya namaḥ (lower back)

2.6 Cleanliness and Neatness

2.6.1 Keeping Clean Teeth

brush your teeth carefully at least twice a day not brushing daily is an offense mentioned in NOD brush your teeth or carefully rinse your mouth after each meal if you don't brush, you'll get cavities if you don't brush correctly, your gums will become diseased

2.6.2 How to Properly Brush Your Teeth

top, bottom, inside, and outside teeth should be brushed massage gums at the point of connection with the teeth good teeth and gum care should take 10 minutes dental floss can be used

2.6.3 Keeping Clean Fingernails

don't put your fingers or anything else into your mouth dirt easily gets stuck under long fingernails practice cutting fingernails

2.6.4 Neatly Putting on a Dhotī/Sarī practice neatly putting on a dhotī/sarī

2.6.5 Neatly Putting on a Kurta

practice putting on a kurtā

buttons should be buttoned

cloth should be straight

2.6.6 Neatly Putting on a Cādar practice neatly putting on a Cādar

2.6.7 Keeping Clothes Clean
one should only put on clean cloth

one should change kaupins after bathing how to properly put on kaupins one should change one's cloth everyday

2.6.8 How to Properly Hand Wash One's Cloth instruction and practice on hand washing clothes

2.6.9 Keeping a Clean and Neat Śikhā
keep the śikhā clean
brush the śikhā each day
keep the śikhā tied
the correct way to tie the śikhā
practice brushing and tying śikhā

2.6.10 The Proper Way to Pass

how to clean after passing stool

washing bottom properly with water

washing hands with soap

washing feet, face, mouth

how to be clean after passing urine

washing hands with soap

2.6.11 Keeping Neat Personal Possessions
importance of simplicity in spiritual life
always keep your possessions neat and clean
neaten as you use them; don't allow them to get messy
only keep items that you need; don't accumulate junk
throw away old items that are no longer usable

2.6.12 Practice Keeping Possessions Neat students neaten up trunk, shelves, possessions, etc.

2.6.13 Keeping Your Bedding Neat

air out bedding regularly

keep bedding neat and folded during the day

practice neatly folding bedding and neatly putting it away

2.7 Assorted Practical Knowledge for Young Children

2.7.1 Colors—One recognizing the names of colors practice recognizing colors by pointing to pictures of Kṛṣṇa

2.7.2 Colors—Two
basic colors
other colors come from mixing the basic colors
make a color wheel, make a rainbow, or mix paints to demonstrate

2.7.3 Colors—Three take a box of crayons and pick out the basic colors

color a stripe of each a few inches apart take other crayons; which basic colors were used to make them? have all the children draw a garden; see whose is most colorful

2.7.4 Color—Four

some colors go nicely together some colors don't go nicely together practice looking at a picture and seeing which go nicely think of colors in Deity's cloth make a drawing: colors that go nicely and colors that don't

2.7.5 Rhyming Words—One

give examples and then explain rhyming words have children list words that rhyme with a given word guessing game:

"think of a word rhyming with sat and starting with ..."

2.7.6 Rhyming Words-Two

read some poems from Vyāsa-pūjā books read some children's poetry: coloring books and songs have children talk to each other in rhymes Kṛṣṇa learned this in gurukula one asks a question in rhyme, another answers in rhyme

2.7.7 Rhyming words—Three

read some more poetry to children have them write a rhyming poem about Kṛṣṇa's pastimes

2.7.8 Right/Left—One

teach right/left hand activities to have children practice the difference touch right hand to left ear, and vice versa "Kṛṣṇa says" game

2.7.9 Right/Left—Two

review right hand/left hand
activities done with each hand
eat prasādam with right hand
offer flowers with right hand
chant japa with right hand
clean after passing with left hand
touch right hand to left ear

2.7.10 Right/Left—Three

review right/left hand
putting shoes on the proper feet
shoes are made for certain feet
show the shapes of the soles of appair of shoes

put pair of shoes together the right way, then wrong way have them practice

2.7.11Tying Shoes—One

> step by step show how to tie a bow practice with shoes off the foot, but faced as if on teach untying laces by pulling one string

2.7.12 Tying Shoes—Two

> teach how to put laces in the shoes have them practice with shoes off the feet practice tying a bow with the shoe on the foot

2.7.13 Tying Shoes—Three practice tying a bow practice so the laces won't come undone practice tying a double knot

Buttoning Buttons 2.7.14

> button--buttonhole the button must be the right size to fit show children slowly how to do it let them practice—it is easiest with big buttons and then smaller boys—practice on others' kurtās, then theirs girls—practice on others' dresses and sweaters, then theirs

Safety—Care in Traffic 2.7.15

discuss the dangers involved with cars car accidents; drunk drivers; busy streets two-way streets—cars going both ways looking both ways before crossing red and green lights bicycles in the street

Safety—Medicine 2.7.16

medicine can cure disease, but can be dangerous if misused what can happen if the wrong medicine is taken what can happen if too much medicine is taken never take medicine without permission put medicine away so little children cannot take it put pins, knives, scissors, glue, etc. away for the same reason

Telephone-One 2.7.17two kinds of phone calls: local and long-distance when making telephone calls, dial the phone carefully when someone answers, say, "Hello, may I please speak to . . . " say "Hello" or "Hare Kṛṣṇa" depending on the nature of the call to leave a message, say: "Would you please give him a message?"

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be polite: say, "Please," "Thank you," and "You're welcome" have children pair up and "telephone" each other

2.7.18 Telephone—Two

answering the phone when you answer the telephone, say:

"Hello, may I help you?"

"Hello, ISKCON. May I help you?"

"Hare Kṛṣṇa"

ask your teacher which one you should use

if the person asks to speak to someone other than yourself, say:

"Who should I tell him is calling?"

"He's not in. May I take a message?"

"I'll go and get him. Hold on please."

have children pair up and "telephone" each other

3. Visiting Kṛṣṇa's temple

3.1 The Morning Program

3.1.1 The Importance of the Morning Program

NOD on sādhana bhakti

on the order of the guru we attend the morning program results come if we concentrate on the morning program quotes from Śrīla Prabhupāda's letters on "our regular program" the elements of the morning program:

maṅgala-ārati

tulasī-ārati

obeisances to the Vaisnavas

japa

greeting the Deities

Śrīla Prabhupāda's guru-pūjā

Śrīmad-Bhāgavatam class

the importance of the evening program

the evening program was Prabhupāda's desire

"All initiated devotees must attend morning and evening classes"

elements of the evening program:

sandhya-ārati

Bhagavad-gītā class

3.1.2 Mangala-ārati

chant, dance, and look at the Detties eGangotri

accept bath water, flower, and lamps as prasādam play instruments, clap, or fold hands in praṇam during ārati offering oil swab to the devotees

do not fight over offering the fragrant oil swab offer it gently to the devotees offer first to sannyāsīs and then the temple president don't choose a specific order to distribute the fragrance and thus insult devotees by passing them by

445

3.1.3 Tulasī Worship—One

the story of tulasī and why we worship her benefits from worshiping tulasī (NOD p. 294, 223, 100–101) Kṛṣṇa happily accepts offering made with tulasī leaves when tulasī flourishes, our Kṛṣṇa consciousness is doing well

3.1.4 Tulasī Worship—Two

how to care for tulasī

don't water her too much or she gets diseases tulasī dies if her mañjarīs are not picked tulasī likes sunlight tulasī must be protected from cold weather tulasī must be protected from bugs only second initiated devotees should do tulasī-pūjā children can have pretend "tulasī" worship

3.1.5 Japa—One

the proper way to hold beads hold with pointer finger and thumb chant one mantra on each bead do not chant on or cross over the headbead the correct way to chant

listen
loudly
clearly
continuously
sit straight
chanting correctly help us hear Kṛṣṇa's name
practice chanting on beads correctly

3.1.6 Japa—Two
Raghunātha dāsa Gosvāmī chanted 100,000 names each day
Haridāsa Ṭhākura chanted 300,000 names each day
Kṛṣṇa is non-different from His name

japa game:

have the children hold their beads correctly

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teacher chants loudly and slowly, moving one bead per mantra children chant too, moving one bead per mantra teacher says, "Next bead," each time do this until they become used to changing beads after some beads, say, "Stop and count" start with seven or so children count how many beads they've chanted on teacher then tells the correct number of beads children with the correct number "win" the round increase the number as the children become more expert notice how few children get the correct number play this game occasionally or it will lose its effect it should only be played two or three "rounds" per sitting

3.1.7 Greeting the Deities

offer prayers to the Deities while looking at Them keep hands folded in "praṇām" don't talk, play, or play instruments caranāmrta

caranāmṛta is the water that has bathed the Lord respectfully honor caranāmṛta NOD on caranāmṛta

practice taking three drops of caranāmṛta practice greeting the Deities

3.1.8 Śrīla Prabhupāda's Guru-pūjā

stand properly don't talk don't play chant "śrī guru carana padma" dance

respectfully offer flowers practice all the elements of guru-pūjā

3.1.9 Śrīmad-Bhāgavatam Class

the importance of hearing Śrīmad-Bhāgavatam Bhāg. 1.1.17

the story of why, who, where, when, how the Bhag. was spoken

where the class is now up to in the Bhāgavatam the teacher should ask questions on the class each day

3.1.10 Paying Obeisances and Dandavats

importance of obeisances

NOD on obeisances
how to pay dandavats
when paying obeisances or dandavats, say the pranām mantra

3.2 Morning Program Mantras

Note: The children generally have only an approximate idea of the words used in the *mantras* they chant each day. That "approximate idea" should focus into knowing the actual words. Either the teacher can, through hearing the children's recitation of certain *mantras*, teach specific unknown sections of the *mantras*, or go through the *mantras* one by one until they are known. In any case, the end result should be that the children know the words of the *mantras*. In addition to the Sanskrit words, teachers should familiarize the children with the *mantras*' meaning, although that doesn't have to be committed to memory.

- 3.2.1 samsāra-dāvānala-līḍha-loka
- 3.2.2 mahāprabhoḥ
- 3.2.3 śrī-vigrahārādhana
- 3.2.4 catur-vidha
- 3.2.5 śrī-rādhikā
- 3.2.6 nikuñja-yūno
- 3.2.7 sākṣād-dharitvena
- 3.2.8 yasya prasādād
- 3.2.9 Nṛsimha prayers
- 3.2.10 Tulasī-ārati
- 3.2.11 vāñchā-kalpataru
- 3.2.12 the ten offenses
- 3.2.13 śrī-guru-caraṇa-padma
- 3.2.14 govindam
- 3.2.15 jaya rādhā-mādhava

3.3 Kīrtana

- 3.3.1 The Importance of Kīrtana
 Prahlāda's answer to Hiraṇyakaśipu
 śravanam kīrtanam viṣṇu smaranam
 NOD on kīrtana, chanting, and hearing
- 3.3.2 What Makes a Good Kīrtana
 "kīrtana means kol karatāla"
 sincerely chanting
 emphasis not on the instruments
- 3.3.3 The Mahā-Mantra

 Lord Caitanya and the Māyāvādīs of Benares

 Lord Caitanya explains why He chants the mahā-mantra

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448 ♦ APPENDIXES

3.3.4	Dancing for Kṛṣṇa Prabhupāda first teaches devotees to dance: Līlāmṛta Vol. 2 don't turn your back to the Deities as you dance quotes on dancing from NOD, p. 75, 135, 225, 244–45 practice dancing correctly
3.3.5	Instruments—One
0.0.0	mṛdaṅga beat one
3.3.6	Instruments—Two
	mṛdaṅga beat two
3.3.7	Instruments—Three
0.0	mṛdaṅga beat three
3.3.8	Instruments—Four
0.0.0	karatālas
	the basic karatāla one-two-three rhythm
	show them how to hold karatalas
	show how to play sweetly, not just banging
	along how to make the 3rd heat ring by lifting thumbs

different karatālas

Appendix VI

Questions

These questions are useful for individual study or for teacher training. If used while studying *The Art of Teaching*, they help the reader comprehend and retain the lessons.

Part I: Organization and Discipline

Chapter One: Teaching by Example

- 1. Explain your realization of the necessity of the teacher being aware of his own example.
- 2. Define and explain the difference between imitation and inference as ways students learn from a teacher's example.
- 3. Pick one of the two conversations with Śrila Prabhupāda on pages 6 through 8. In a few sentences, describe the learning that you might infer from the conversation.
- 4. Describe what you can practically do to increase the influence you have over students. Make sure you answer this question in a practical, executable way.
- 5. Choose three out of the five ways of teaching by example that are mentioned in this lesson. Give an example of each from your experiences in the last two weeks.

6. Write an essay of not more than one hundred words describing and giving examples of the good and bad effect "teachers" within the Kṛṣṇa conscious movement have had upon you.

Chapter Two: Introduction to the Art of Discipline

- Briefly explain in your own words the relationship between discipline and advancing in Kṛṣṇa consciousness.
- 2. Describe, from the ideal point of view, the relationship needed between a teacher and a student to ensure that the student advances in Kṛṣṇa consciousness. Briefly write down why you think or don't think such an ideal standard is practical in our current times.
- 3. Note down the three ingredients that make discipline both easy and successful. Under each, evaluate the circumstances in which you plan to teach. In addition, write a practical suggestion for improving the circumstances in which you will teach.
- 4. Choose the five quotes of Śrila Prabhupāda listed at the end of this chapter that you find most inspiring. Explain the reasons for your choices.

Chapter Three: Six Effective Management Principles

- 1. Explain the purpose of effective management within the gurukula.
- 2. Explain two reasons why teachers should cultivate the mode of goodness within themselves and their students.
- Write down three activities that naturally cultivate within one the mode of goodness.
- Describe in a few sentences your realizations about achieving the balance between preaching strongly and preaching sensitively.
- 5. List three reasons why is it essential for teachers to develop strong relationships with their students.
- 6. Write down five points that you found most relevant for a teacher to develop strong Kṛṣṇa conscious relationships with his students.
- 7. Why is it important to start and end all activities carefully?
- Consider the goal of this question to make your procedures as inefficient as possible. Write down the five rules that you would personally use to ensure that a class goes poorly and inefficiently.
- 9. Describe the basic principle that a teacher should use when dealing with minor disruptions within his classroom. Why is this principle important?

10. Write a short essay of not more than one hundred words describing what you think is the essence of this entire lesson. Include in your essay that which you found most valuable.

Chapter Four: Clarifying the Goal of Kṛṣṇa Conscious Training

- 1. Write down your impressions as to the practicality or non-practicality of the gurukula goal mentioned on page 42. Take into consideration modern society and the places in which the children have to live after they grow up.
- 2. Write one sentence describing your understanding of the general goal of gurukula training and discipline.
- 3. Write down the four stages that a child passes through until he graduates from gurukula. Under each stage, write a few sentences describing (a) a summary of the characteristics of that stage and (b) a summary of the method of dealing with the child when he is at that stage.
- 4. Summarize the "challenge of the hourglass." Make sure you include in your summary the concepts of discipline, relationships, independence, surrender, and authority.
- 5. According to your experience, which factors beyond a teacher's control make teaching children most difficult? Most easy?
- 6. Describe which factors listed as within a teacher's grasp seem outside of your own grasp. Which seem within your grasp?
- 7. List and explain the principles within a teacher's grasp that are inspiring to you. Why did you choose these?
- 8. We are requested to be bold in our attempt to enliven the children in Kṛṣṇa consciousness. Yet, we are warned to know the difference between contravenables and incontravenables. According to your own understanding, briefly explain the difference between contravenables and incontravenables for a Kṛṣṇa conscious teacher. Give three examples of each.
- 9. Write a sentence or two defining your understanding of the difference between the "progressive" and "traditional" schools of education. Think about the most inspiring educational situation that you have been in and describe it with reference to progressive or traditional values.
- 10. Briefly describe the values of and the difficulties in instituting a Kṛṣṇa centered educational system.
- 11. Write down your analysis of where you feel that you personally tend to stand in the discipline spectrum, as either a progressive humanist,

a traditionalist-authoritarian, or an interactionalist. Explain the reasons for your selection. Explain your understanding of the strengths and weaknesses of the stance you naturally tend to take.

Chapter Five: Teaching and Disciplining in the Modes of Nature

- Briefly define the qualities and practical teaching activities of a teacher who is predominantly in the mode of goodness.
- 2. Briefly define the qualities and teaching activities of a teacher who is predominantly in the mode of passion.
- 3. Briefly define the qualities and teaching activities of a teacher who is predominantly in the mode of ignorance.
- 4. Śrila Prabhupāda at times described the mixtures of the modes of material nature being of eighty-one varieties. Imagine a scale wherein "1" represents being completely in the mode of ignorance and "81" represents being completely in the mode of goodness. Give yourself an approximate rating using this scale.
- 5. Prepare a skit demonstrating teaching in each of the three modes of material nature.
- Summarize your understanding of the characteristics and activities of a teacher who is non-assertive.
- 7. Summarize your understanding of the characteristics and activities of a hostile teacher.
- 8. Summarize your understanding of the characteristics and activities of a teacher who is assertive.
- Prepare a short skit demonstrating non-assertive, hostile, and assertive teaching.
- 10. Briefly explain why a teacher must get his needs met.
- 11. Choose three recommendations explained in the section "Handling the Stress of Teaching" that you found most practical. Explain your reasoning.

Chapter Six: The Road to Self-Discipline

- 1. Explain the philosophy behind the need to control one's mind to advance in spiritual life. Do you favor internal control that leads to external, or external control that leads to internal?
- 2. Describe the need for a basic classroom structure. Give several examples of typical rules for a basic classroom structure.

453

- 4. Why shouldn't teachers make demands that they do not intend to follow through with consequences for non-compliance?
- 5. Briefly explain the analogy between rewards and consequences used by a teacher and Kṛṣṇa's use of rewards and consequences in dealing with the *jīva*s within this world.
- 6. Explain the philosophy behind using choices. Then explain the practical benefits from using this system.
- 7. Describe your understanding of the technique called the broken record. Write an example dialogue of a successful use of this technique.

Chapter Seven: Using and Misusing Consequences While Disciplining

- 1. Summarize in one sentence the paragraphs under the heading "Child is the Father of Man."
- 2. Summarize in one or two sentences the main point in the paragraphs that follow the title "Evoking Consequences: The Consciousness Counts."
- 3. Explain the benefits of working out consequences in advance.
- 4. This section gives an analysis of ten principles that can help you effectively choose and apply consequences in discipline. Summarize the most salient points from each of the ten principles.
- 5. Write down five typical misbehaviors. For each, write down a logical consequence that could be effectively used.
- Under the heading "Ideas for Other Consequences," are twelve different ideas. Choose the four that you feel are most practical for you to use.
- 7. Write down in one or two sentences what you consider is the essence of the section entitled "Applying Consequences to Devotional Activities." In addition, give your own realizations about this topic.
- Summarize the section entitled "Has My Discipline Been Effective," giving your understanding of the four symptoms of a student who has been positively affected by discipline.
- 9. Explain your understanding of the circumstances that would *help* and the circumstances that would *hinder* a student from being positively affected by discipline.

10. Write down your realizations as to both the positive and negative aspects of using consequences when disciplining students.

Chapter Eight: The Power of the Positive

- 1. Write down in one or two sentences the essence of the paragraphs that begin at the start of the chapter and continue up to the heading "Engendering a Positive and Encouraging Atmosphere."
- 2. Write down, from your own personal experience, evidence that supports or contradicts the essential point made in the above-mentioned section.
- 3. Explain your understanding of the attitude needed to keep the atmosphere positive and encouraging.
- 4. Explain how giving attention can be useful to create a positive, encouraging atmosphere.
- 5. Describe any personal experiences that you have had, either in teaching or in your personal life, where a person in a position of authority either saw the good in you or failed to see the good in you.
- 6. Briefly explain, to the best of your ability, the theory behind seeing the good in another.
- 7. Write down three points that seem useful when offering encouragement or praise.
- 8. Write down your analysis of the four dangers of offering praise listed under the heading "Some Dangers of Praise."
- 9. List each variety of positive reinforcement given after the heading "Varieties of Positive Reinforcement." Under each, write down a brief summary of that technique.
- 10. Write down your realizations for and against the use of positive rein-

Chapter Nine: Dealing with Difficult Students

- 1. Write down your understanding of the relationship between Kaliyuga and the decline of authority. In addition, write down your understanding of how the decline of authority affects education today, especially within the gurukula.
- 2. Write down points both for and against removing a difficult student from a school. What is your personal realization about this issue?
- 3. Explain the relationship between authority, etiquette, education, and

- proper teacher-student relationships.
- 4. Explain your understanding of the need for etiquette.
- 5. We have listed quite a few rules of etiquette which have been adapted from the *Laws of Manu*. Which ones do you think are practical to adopt within your teaching situation? Which ones are impractical? Explain the criterion by which you discriminated between those which were practical and those which were not practical.
- 6. We have listed rules of etiquette compiled by H.H. Jagadīśa Goswami in his $\hat{S}r\bar{\imath}la$ $Prabhup\bar{\imath}da$ on Gurukula. Write down which ones you think you would be able to apply in your teaching situation. Write down the ones which you feel you could not apply.
- Write the pros and cons of insisting upon strict rules of etiquette being followed by students.
- 8. Briefly describe how you think you could practically go about arriving at and enforcing specific rules of etiquette for your particular teaching situation.
- 9. Write down your understanding of the theory described as "Altering a Difficult Student's Self-image." In your explanation also explain the importance of encouraging a discouraged student.
- 10. Explain your understanding of why it is important for teachers to keep high expectations of their students, even if a student is difficult.
- 11. Write down the essence of the principle described under the heading "Difficult Students May Need Individual 'Prescriptions.'" What difficulties do you foresee in applying the principle? What positive results can you envision?
- 12. We have described different types of students who possess problem mentalities. Write a one- or two-sentence explanation of how to deal with each. Which three do you think would be easiest for you to deal with? Which three do you think would be most difficult?
- 13. Which two tips listed under "Assorted Tips for Dealing with Difficult Students" do you think are most useful? Explain the reasons for your choices.
- 14. Describe a situation where you think a planned confrontation would be useful.
- 15. Why should teachers carefully avoid unplanned confrontations?
- 16. Write down any positive and negative thoughts you have about putting a planned confrontation into use.

 putting a planned confrontation biguitized by eGangotri

Chapter Ten: Creating an Environment for Effective Discipline

- 1. Briefly explain the discipline sūtra in your own words.
- 2. Briefly summarize the paragraphs under "Humility is Essential for Devotees."
- 3. Explain the theoretical principle behind this statement: "We cannot allow our students, surrendered or unsurrendered, to fail in gurukula."
- 4. Describe your understanding of (1) the need for, and (2) the difficulty in achieving the delicate balance between humility and the maintenance of self-confidence.
- 5. Of the qualities and hints for achieving the delicate balance between humility and self-confidence mentioned, write down four that you felt most inspired to develop and apply to your own teaching. Explain the reasons for your choices.
- 6. List all the qualities and hints that you neglected to mention in answering question 5. Explain why you felt less inspired or less capable of applying each to your teaching.
- 7. List each of the qualities mentioned under "Hints for Creating a Successful Environment" and under each quality, write in your own words your understanding of the term.

Part II: Principles of Learning Theory

Chapter Eleven: How we Obtain Knowledge

- 1. Explain in your own words:
 - a. the function of the senses
 - b. the basic functions of the mind in learning
 - c. the basic functions of the intelligence in learning
- 2. Do you think that the following three terms—intake, conceptual placement, reasoning—sum up the activities of the senses, mind, and intelligence? Why?
- 3. Name and explain the three practical applications of learning theory given. How can you practically use this knowledge in your teaching?

Chapter Twelve: Improving Memory in the Age of Forgetfulness

- 1. Sum up the main point of Principle One.
- 2. Give two of your own examples for the use of codes as an aid to memory.
- This lesson explains several techniques to help our students remember, such as relevance, review, repetition and practice, and learning activities. Explain why each technique helps one to remember.
- 4. Summarize in your own words the main points of: (a) the forms in which information is stored within the memory, (b) the order in which forms can be stored in one's memory, and (c) the organization of the memory. For each, give one practical teaching application for increasing a student's ability to remember.
- Explain the connection between using an advanced organizer and the order, structure, and sequence of materials.
- Do you think the advanced organizer would be useful in your teaching? Why? Give two examples.

Part III: Principles of Structured Learning

Chapter Thirteen: Introduction to Lesson Plans

- 1. Write down and define each of the five elements of a basic lesson plan.
- 2. Choose a topic and write a simple lesson plan to teach that topic. Consider the lesson will be 30 minutes.
- 3. Explain your understanding of the importance of evaluation within a lesson.
- 4. Why is capturing your student's interest necessary when teaching?
- 5. Based on the lesson plan system that we have just learned, design a five-minute lesson on a topic of your choice. Consider that your audience is the same one that you now teach. Make sure the lesson covers something they do not already know.

Chapter Fourteen: The Key to Lesson Planning: Clarifying Objectives

1. Concisely explain the difference between an educational objective and an instructional objective.

- 2. Briefly describe the difference between an implicit instructional objective and an explicit instructional objective.
- 3. List and define, according to your own understanding, the three ingredients of an effective explicit instructional objective.
- 4. Explain, according to your own understanding, why the following statement is or is not true:

"Before a teacher can decide how he will teach a particular subject, lesson, or skill, he must first decide exactly what he wishes to teach."

- 5. Why must a lesson objective be precise?
- 6. Do you think explicit instructional objectives are applicable to a Śrīmad Bhāgavatam class? Why? To preaching presentations given to guests? Why? To classes given by devotees at universities? Why?
- 7. Why is writing an instructional objective considered the most difficult part of planning a lesson? Explain the two pitfalls to avoid while writing an instructional objective.

Chapter Fifteen: Proceeding Towards the Objectives

- 1. Why must a teacher clearly know his lesson's objective before he plans his lesson?
- 2. After having decided upon his lesson's objectives, name the most important points a teacher should consider before planning his lesson.
- 3. List three strong points and three drawbacks of lecturing according to your personal realizations.
- 4. Name and define each of the "Variations on Lecturing." Which one do you consider most practical for your own personal use?
- 5. For each of the six "Points on Lecturing" give an example where you saw that point effectively or ineffectively used.
- 6. Of the six points on lecturing presented, which two do you find most valuable? Which one do you find most difficult to integrate into your own lectures? Why?
- 7. Define your understanding of the procedure called "role-playing." Give three examples of teaching situations where you see role-playing as a valuable teaching procedure.
- 8. Of the benefits listed, which benefit do you think will be most useful for you?
- 9. Define your understanding of the procedure called "learning activities." Give three examples of teaching situations wherein you envision learning activities as a valuable teaching procedure.

10. Explain how to use small groups as a teaching procedure. Give three examples of teaching situations wherein you think the use of small groups would be a valuable teaching procedure.

Chapter Sixteen: Holding Students' Attention During Lectures

- 1. Define and explain the importance of set.
- 2. Explain when set should be used and why it should be used at those times.
- 3. Name the three types of set that you think would be most useful to you. Explain the reason for your answer.
- 4. Define and explain the importance of closure.
- 5. Name and explain the need for the two kinds of closure.
- 6. Choose two topics about which you could teach a lesson. Write an explicit instructional objective for the lesson. Design a set and closure for the lesson.
- 7. Define and explain the importance of evaluation.

8. Explain your understanding of the following statement:

"If a lesson has been properly planned, much of the teacher's work of evaluation is already done, for the objectives themselves, if correctly written, should contain their own criteria of evaluation. The simplest and most direct method to help a teacher discover what the students have learned is for the teacher to ask specific, oral questions at the end of the lesson."

Chapter Seventeen: The Power and Use of Examples, Analogies, and Stories

1. Explain the following three terms in your own words: example, analogy, and story.

2. Why are analogies necessary to help explain transcendental knowledge?

3. Write down three Kṛṣṇa conscious philosophical points along with an example that could be used to illustrate each one.

4. List three Kṛṣṇa conscious philosophical points along with an analogy that could be used to explain each point.

5. Write down a simple outline of three of your favorite stories about Śrīla Prabhupāda. What is the lesson taught by each story?

6. Explain the benefit of indirect preaching paroksam. In your opinion,

when is indirect preaching useful? When is direct preaching useful? Is direct preaching most often preferred?

- 7. What makes a Kṛṣṇa conscious story, in your opinion, successful?
- 8. Name the three elements of a good story. Tell two points from each element that are needed to make that element successful.
- 9. List the six steps to help us learn a story. Explain, for each step, why that step is important.
- 10. Choose three stories that you could tell within five minutes, two stories that you could tell within ten minutes, and one story that you could tell within twenty minutes. Outline all six stories.

Part IV: Teaching Through Discussion

Chapter Eighteen: Uses of Discussion

- 1. List three reasons why discussion is useful in Kṛṣṇa conscious teaching.
- 2. Briefly summarize the role of the teacher as he leads his class in discussion.
- 3. Describe three examples of circumstances, from your experience, wherein you think discussion was used effectively.
- 4. Describe three examples of circumstances, from your experience, wherein you think discussion was used ineffectively.

Chapter Nineteen: The Basics of Discussion

- 1. Summarize the main points on beginning a discussion.
- 2. Summarize the main points on making sure the discussion begins.
- 3. How much should a teacher control a classroom discussion? Write a set of guidelines for a teacher to help him with this discrimination.
- 4. Write a brief description of the three techniques you found most useful to help a teacher control a discussion.
- 5. Summarize the main points on ending a discussion.
- 6. Briefly explain the importance of each of the following points about leading a discussion:
 - a. calling students by their names
 - b. using the chalkboard CC-0. In Public Domain. Digitized by eGangotri
 - c. students speaking to students

- 7. Explain the importance of each of the following points about leading a discussion:
 - directing and distributing questions
 - avoiding questions that pull teeth

c. pausing

sequencing questions d.

e. responding to students' answers

addressing questions to the entire class

Chapter Twenty: Asking Effective Questions

- 1. Explain, according to your own understanding, the five elements that make a question good, and why each is needed.
- Define, explain the use, and give your own example for each of the following types of questions:

focusing questions

- foundation questions
- extending questions

lifting questions

Chapter Twenty-one: An Analysis of Questions

Lower Order Cognitive Questions

Reread the section on lower order cognitive questions. Then read the extract from a transcript of a lesson given below. Classify all questions as one of the following: m—(memory), t—(translation), a—(application), n—(non-question), or u—(unclassified).

Good morning. Subal, could you please open the window? TEACHER: No one knows what we are doing today, do they? We are going to see what we can remember about capital cities.

Sridama, what is the capital of England?

STUDENT: London.

Yes, that's right. Kṛṣṇa dasa, what is the capital of France? TEACHER:

STUDENT: Paris.

And Bhakta dasa, what is the capital of Austria? TEACHER:

STUDENT: Vienna.

Very good. Now can someone tell me what these cities have TEACHER:

in common? [Pause.]

Well they are all capital cities, and they are all big cities. STUDENT:

That's very good, Bhakta dasa. Madhu, can you add anything to that? [Pause.] TEACHER:

STUDENT: [Silent, no reply.]

TEACHER: Well, what makes a city into a capital?

STUDENT: Oh, it's where the head of the government or king lives,

and that's where all the government is.

TEACHER: Correct! Really good, Kṛṣṇa dasa! Now what do Paris, Lon-

don and Vienna have which helped them to be important? [Pause.] Here's a hint: something which was used for simple, practical and peaceful transportation before airplanes

and automobiles. [Pause.]

STUDENT: Of course! They all had big rivers going through them, so

they could use boats.

TEACHER: That's right. London, Paris and Vienna first became impor-

tant because they had rivers going through them.

2. Answer each of the following questions:

a. True or False: A memory question asks students to recognize or recall information presented to them earlier.

b. True or False: An essay question could be in the memory category.

c. True or False: The first instruction of a skill should be on the memory level.

d. True or False: A translation question describes an idea and instructs the student to express the idea in a different form of communication.

e. True or False: A fact cannot be translated but a generalization can.

f. True or False: It is possible that a student could remember a definition without being able to translate it.

g. True or False: In a translation question the teacher is more interested in having students learn the process of translation rather than the ideas to be translated.

h. True or False: A translation question must identify or describe some idea that is to be translated.

 True or False: An example of a translation question would be to ask a student to give a literal description of the contents of a picture.

3. A magazine published a chart giving a great deal of information on the modes of material nature. A teacher assigned a student to reproduce the chart just as shown in the magazine but on a large piece of cardboard so that it would be visible to the entire class. Would you consider this a good translation question? Why? (Answer in two or three sentences.)

4. An application question often introduces a new idea and asks stution questions appropriate for someone to answer who is studying the "analysis of questions."

Higher-Order Cognitive Questions:

1. Reread this lesson. Write a higher-order question on the same topics as given in the lower order questions set out below. Try to use as many of the three kinds of higher-order questions as you can. Indicate in parentheses which type of question you have created.

Example:

Lower order question: During which year did Śrīla Prabhupāda arrive in the West? (memory)

Higher order question: Why did Śrīla Prabhupāda come West? (evaluation)

What were the causes of Śrīla Prabhupāda's success? (analysis)

What might you have thought or done if you had met Prabhupāda in 1966? (synthesis)

In the example, three alternatives are given. In the following activity, you are asked to give only one.

a. Who did the sages allow to speak to Mahārāja Parīkṣit?

b. Who is the spiritual master of Vyāsadeva?

c. What does the Sanskrit of Bhagavad-gītā 2.12 tell us?

d. Who wrote the Śrīmad-Bhāgavatam?

- e. What happened when Kṛṣṇa drove Arjuna between the two armies?
- f. What miscreant, according to Bhagavad-gītā 7.15, is most foolish?
- Which language is spoken in the heavenly planets? h. Which big Deities did Śrīla Prabhupāda first install?

What are the two main levels of questions?

Plan a ten minute lesson on a discussion topic which will be of interest to a group of students of a specific age.

Write out five higher-order questions which you are going to try

to use in the lesson.

b. Write out two possible answers that members of the group might give to each of the questions.

Give the lesson and tape record it.

d. Listen to the lesson and estimate the number of questions asked, the number of responses. Compare the length of answers after the lower- and higher-order questions. Examine the occurrences of silence on the display.

e. Write a paragraph summarizing the suggestions to improve your

techniques.

Answer each of the following questions.

True or False: An idea should be taught on lower levels than analy-

sis before it is practiced on the analysis level.

True or False: A student might be able to use a concept when he is told to do so in a specific situation but not be able to recognize when the concept is applicable.

True or False: Analysis questions should generally be asked at the

beginning of a unit or school year.

d. True or False: An idea taught and evaluated in one unit on the application level can often be evaluated again in a subsequent unit on the analysis level.

True or False: An illustration of analysis thinking is the case in which a student uses learning from his Bhagavad-gītā class while preaching.

True or False: Analytical questions ask students to be able to use an idea without explicitly telling them to do so.

True or False: In an analysis question the teacher attempts to present a problem as near as possible to the way in which the problem might be encountered in life.

h. Which of the following is not a characteristic of synthesis questions?

- i. There is no one correct answer to the question but rather many possible answers.
- ii. The question allows more freedom in seeking an answer than lower categories.
- iii. The question leads to a response which can only be subjectively evaluated by a teacher.

iv. All of the above are characteristics of synthesis questions.

- True or False: Synthesis questions are appropriate for junior and senior high school but not for elementary school.
- True or False: A synthesis question demands an original and ingenious answer.
- True or False: A question that is properly classified in a category below synthesis may stimulate a student to creative thinking.

True or False: It is possible for a person to be high in intelligence

and low in creativity.

m. Which of the following most accurately and completely describes the thinking process of the evaluation category?

i. Correcting test papers and assigning grades;

ii. Judging something after having set appropriate values;

iii. Determining the truth of a matter;

iv. Setting standards of right or wrong.

- n. True or False: The answer to an evaluation question is always at least partly subjective.
- o. Which of the following questions exhibits the characteristics of evaluation?
 - i. Does the "analysis of questions" provide a good tool for improving the quality of education? Explain why.
 - ii. Write a series of evaluation questions.
 - iii. In what way are synthesis and evaluation questions similar?
 - iv. Discuss the truth of this statement: Good teachers use a variety of questions.
 - v. What are the characteristics of evaluation?

Part V: Improving Communications: The First Step in Solving Problems

Chapter Twenty-two: Who Takes Responsibility For Students' Problems?

- 1. Why is surrender legitimately considered a prerequisite to instruction?
- 2. Why is surrender legitimately considered a prerequisite to advancement?
- 3. Why do devotees not always demand surrender before giving Kṛṣṇa conscious instruction?
- 4. What possible drawbacks may accrue because of this?
- 5. Explain the principle a teacher uses when he decides whether to consider a student's behavior acceptable or unsatisfactory.
- 6. Briefly explain the information under the title "Keeping the Balance."
- 7. Briefly explain the relationship between the section entitled "Limitations for a Teacher" and a teacher's judging a student's behavior as either unacceptable or satisfactory.
- 8. Explain briefly the criteria for distinguishing between a teacher-owned problem and a student-owned problem.
- 9. Define the no-problem area. Explain the relationship between the no-problem area and teaching.

- 10. List briefly each main point within the section entitled "Two Kinds of Students."
- 11. Give five examples of typical student-owned problems. Give five examples of typical teacher-owned problems.
- 12. Why isn't it practical for a teacher to treat an unsurrendered student's problematic behavior (that does not tangibly affect the teacher) as if it were his own problem?
- 13. What is our recommendation for a teacher dealing with a student who has a problem that he (the student) doesn't feel concerned enough about to work towards solving at present?
- 14. Explain the conclusion of this chapter in your own words. Do you agree with this conclusion? Explain your reasoning. Do you have any practical experience about this?

Chapter Twenty-three: Developing the Ability to Listen

- 1. There are a number of typical teacher responses to student's problematic behavior that are described as roadblocks, e.g. ordering, threatening, moralizing, etc. Why will these be ineffective on unsubmissive students? Briefly list any examples, positive or negative, you have from your own experience.
- 2. List three reasons why a teacher should listen to his students. Which one do you feel is most important? Why?
- 3. What does "SOLE" stand for?
- 4. Briefly explain your understanding of each of the following stages of listening: passive listening, listening to non-verbal messages, invitations for deeper communication, and responding with understanding.
- 5. Explain the elements of responding with understanding.
- 6. Write two simple conversations wherein a teacher responds with understanding.
- 7. Explain the strength and drawbacks of a response with understanding.

Appendix VII

Protecting Children from Abuse

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This appendix was compiled by Braja Bihārī dāsa with help from the following sources:

- "Preventing Child Abuse in ISKCON" (written for ISKCON's International Board of Education, by Sītā-devī dāsī, Chūdāmaṇi-devī dāsī, and Sri Rāmā dāsa);
- "Vṛndāvana ISKCON Child Protection Team's report to the GBC" (written by Vaijayantī Mālā-devī dāsī and Candrikā-devī dāsī);
- 3. Advice given by Yaśodā-devī dāsī (North Carolina).

Here we present basic and pertinent information that all members of ISKCON should become familiar with. The appendix covers:

- 1. The Child Protection Team (CPT)
- 2. The Child Protection Program for Schools
- 3. Screening of Staff and Students
- 4. Definitions of Child Abuse
- 5. Who the Abusers Are
- 6. Identifying Abuse
- 7. Monitoring Suspected Cases
- 8. Responding to a Child's Disclosure
- 9. Counseling

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1. The Child Protection Team

It is essential for schools and communities to have a Child Protection Team (CPT) and for the CPT to:

- a. train its members
- b. implement policies of prevention
- c. establish procedures for acting upon complaints
- d. be available to receive complaints at all times
- e. always be ready to take necessary action

Listed below are the three main functions of the CPT with the responsibilities that arise from them.

A: Prevention

- establishing acceptable standards of behavior between children and adults
- implementing and reviewing child protection lessons (see Part 2 of this appendix) for children and the community
- coordinating with temple authorities, GBC, and police departments
- cultivating relationships with groups, professionals, and government social service agencies

B: Complaint Procedure

Establishing a systematic procedure upon receiving complaints that:

- immediately convenes a meeting of CPT members
- is confidential
- · records all details
- quickly provides the child with protection

C: Action

Takes necessary measures such as:

- appointing monitors to watch children and adults
- immediately informing parents, teachers, temple authorities, etc., of suspected abuse
- immediately relieving the accused of all ISKCON duties until investigations are complete
- arranging counseling for abused children and their parents

2. Child Protection Program For Schools

The following is a brief summary of the Child Protection Program used in the Bhaktivedanta Swami International Gurukula in Vṛndāvana.

The curriculum teaches children:

- 1. NO—Identifying an unsafe situation and saying no
- 2. GO—getting out of situations
- 3. TELL—overcome fears in telling

1. NO

Children must know they have every right to say no and that no one has the right to touch their genitals or make them touch the genitals of an adult. To learn to say no, a child must be able to identify:

- a. his feelings,
- b. the physical touch of others, and
- c. safe and unsafe situations.

a. Feelings

Discuss feelings by asking questions like:

How do you feel when:

- you get a mangala ārati sweet?
- a big boy teases you?
- your teacher is pleased with you?
- someone hits you?

b. Touching

Discuss different situations of touching. Ask:

How do you feel when:

- your mother hugs you?
- you are pushed?
- you get into a fight?
- you wrestle?
- · you share stories with your friends?

This discussion is extremely important. It opens communication and the child feels he can honestly express his feelings and experiences. It helps the child to discriminate and establishes a relationship based on trust.

Next, discuss situations of touching the private parts of the body. Emphasize that no one has any right to touch their private parts except a doctor or nurse during illness.

c. Safe and Unsafe Situations

Discuss different "scary" situations in a child's life. Ask them for examples and note whether the children find them safe or unsafe.

Examples:

- walking in the rain to mangala-ārati with other children during a blackout (scary but safe).
- walking with other children to the Yamunā in the afternoon. You are at the back and an unknown man comes over. He tells you to follow him and that he will take you to the Yamunā (scary and unsafe).

Second, discuss how to deal with strangers. Children must be trained to defeat the confidence a person can use to intimidate them. The abuser may, for example, instruct them in an authoritative manner, "Get into this car quickly!" or, "Come here right now!"

Third, discuss the tricks used to get a child to do something he or she doesn't want to do.

Examples:

- I know you mother and she said I should . . .
- I just saw your āśrama teacher and he said . . .
- I have some position in the temple here and I think you should . . .
- I have something to show you, but first you will have to come with me...
- You are very important to me. We have a special relationship . . .

Finally, discuss bodily reactions that indicate fearful situations.

Examples:

- 1. palms become sweaty and clammy
- legs become weak
- 3. head spins
- 4. stomach feels sick
- 5. heart beats faster
- 6. you want to get out of the situation quickly

Drama is an effective way for children to practice saying no. Act out unsafe situations with them saying, "NO!" in a loud and strong voice.

After teaching children that they have the right to say no to an adult when they feel the situation is not right or they feel scared, we must be prepared to accept and respect their wishes. Positively reinforce this by

responses like, "Thank you for telling me you don't like that. I'll try to remember." Adults have the same rights and responsibility to say no to inappropriate behavior instigated by a child. They can say, "You're a little too old for me to play with you like that anymore."

2. GO

How to get out of a situation requires clear thinking and quick action. Children should learn to get away quickly by screaming and running fast. Shouting "No!" loudly can put off an abuser and give the child time to run away.

3. TELL

Abuse can be sudden or it can go on for some time. In most cases, the abused child has been threatened not to tell.

"If you tell" threats are:

- This is our secret and if you tell anyone, I will really hurt you.
- Your mother and father won't want you any more.
- I'll kill you.
- I'll beat you.
- The police will put you in jail.
- Your mother will beat you until you're black and blue.
- You won't have any friends.

Or they can appeal to the child's soft heart by saying, "If you tell, they'll put me in jail. My children will starve and it will be your fault."

Children have to feel confident that these threats are bluffs and that they can take shelter of someone who will give them full protection.

Create a network of trusted adults

Ask the children to name four or five adults they trust. "An adult you can trust" has to be clearly defined for smaller children. It is not someone who smiles at them, but someone they know cares for them and has never made them feel unsafe.

It is important for children to make their own list because an abuser can be anyone. We can only give general help. Drawing the faces of chosen,

trusted adults onto photostatted blank oval faces is very effective.

Older children can record the names of their trusted adults. This list is referred to as the child's "network" and should consist of people in their home, school, or temple CC people who can effectively act when abusive situations arise.

Effective telling

Effective telling is when the child can make sure an adult who has been informed of abuse acts immediately. If the adult doesn't act, the child is to tell every adult on their list until the abuser is removed from their life. Children have the right to feel safe and protected by the society they live in.

Dealing with strangers

A stranger is anyone a child doesn't know, even if that person knows the child's name. A person remains a stranger unless the child knows where he lives, what he does (service or job), and his other friends and associates.

Children need to learn that they can't tell which person is safe just from the way he looks or what he wears. Someone's wearing of tilaka and a dhotī and saying "Hare Kṛṣṇa" is not proof that he is safe.

Teach the children some simple rules for protecting themselves and staying safe when they are without adult supervision.

Here are some rules that should be followed:

- Stay more than an arm's reach away from strangers. 1.
- 2. Don't talk to strangers.
- 3. Don't accept anything from strangers.
- 4. Don't go anywhere with strangers.
- Go places only with other friends. 5.
- 6. Young children are not allowed to go to public places (i.e., bathrooms) on their own.
- Children must inform the adult supervising them where they are going, with whom, and when they will return.

3. Screening of Staff and Students

Screening staff

ISKCON's International Board of Education requires every gurukula staff member to sign an affidavit acknowledging that they know what action will be taken against them if they are found to be a child abuser. Each gurukula is responsible to ensure, beyond a reasonable doubt, that all its staff members have no previous record of misconduct with children.

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Here are the rules established by ISKCON Vṛndāvana's CPT for the Bhaktivedanta Swami International Gurukula:

- The school must thoroughly investigate an applicant's devotional, and if possible, pre-devotional history. Appropriate references are required.
- 2. All new staff members are to be informed of the Child Protection Program and CPT, along with the consequences of sexually, emotionally, or physically exploiting any student. They must sign an affidavit acknowledging their awareness of the strict consequences of child abuse in ISKCON.
- 3. The school takes the responsibility to monitor the moral behavior of its staff by seeing that their interactions with the children are proper. For example, teachers should not be seen talking intimately and privately with a favorite student.
- 4. Teachers must show enthusiasm to uphold moral principles.
- 5. A team of at least three gurukula staff members should review the qualifications of any applicant.
- Gurukula administrators should take a simple vote of confidence or no confidence on all new staff members after six months, or when their behavior is questioned.

Our experience is that those who relate comfortably with everyone (both men and women), cooperate with authorities, do not shut off the outside world inappropriately, have a consistent compassionate nature, and show no abnormalities, are suitable for a position in our schools.

Some predisposing factors of possible abusers are:

- ill-treatment by parents
- inadequately mothered in infancy
- subjected to violence or rejection in childhood
- a criminal record or violence
- extreme depression, alcoholism, or drug abuse

Screening children

Although there are risks, a school can accept a child who was a victim of abuse. It is essential to know the child's history and take precautions. Abusers can sense susceptible children and victimize them again. The child might also contaminate other children.

The Vrndavana CPT has established the following rules for new

children in the Bhaktivedanta Swami International Gurukula:

1. The school application form must ask:

- a. Has your child been a victim of abnormal sexual behavior?
- b. Has he ever instigated an act of sexual behavior? and also advise parents that inaccurate information or withholding information are grounds for refusing the application.

2. Three references are required with the application form. References should be from gurus, GBC members, temple presidents, or other re-

spected members of the community.

3. All students, especially new ones, must receive formal child protection classes at least once a year. They must also be notified of the school's rules on moral behavior and the consequences of breaking them.

4. Anyone found guilty of perpetrating sexual assault must be removed

from the school.

4. Definitions of Child Abuse

1. Emotional

 adverse effects on the behavior and emotional development of a child from severe or persistent ill-treatment, including rejection, threats, intimidation, bribes, etc.

2. Physical

physical injury to a child

3. Sexual

 sexual activity including suggestion, pornography, exhibitionism, fondling, masturbation, penetration of private parts with objects, and intercourse. Sexual abuse is between a child or adolescent and an older or stronger person for that person's sexual gratification, and betrays the child's trust.

5. Who the Abusers Are

There are three types of abusers:

Fixated

This type of child abuser is "fixed" at a juvenile level of psychological and social development and cannot relate comfortably with adults. He feels more at ease with children, makes friends with them, does favors for

475

them, and shows a lot of affection to them. He finds children more sexually exciting than adults. Fixated abusers enjoy and carefully plan their conquests by playing games with sexual overtones and getting the child used to intimate contact. The fixated abuser can victimize many children and therefore tries to place himself in a service or job which provides a constant source of victims.

Regressed

This child abuser appears to be a successful adult who is respected and active in the community, is often married, and has his own children. He is an impulsive abuser, and his victims are usually girls, typically his own daughters. He instigates abusive relationships only during times of crisis like divorce, illness, change of service or job, etc. While externally maintaining relationships with adults (including women), he finds them very difficult. Therefore he seeks the comfort of someone who can't reject his approaches. He is afraid of being exposed and constantly repeats threats to scare the child into not telling, e.g.: "If you don't tell, I won't do this to your younger sisters."

Over 75% of all child abuse cases are committed by adults (fixated or regressed) who are known to the children. These adults can be family members, friends, neighbors, or people in positions of trust and

authority.

Undifferentiated

The undifferentiated child abuser usually has anti-social personality disorders and cares only for his own sexual enjoyment. He makes no distinction between young and old, boy or girl, but sexually abuses children just for kicks when he feels the urge. He simply chooses the easiest target and is therefore a stranger who lures his victims into a situation or kidnaps them.

Identifying Abuse 6.

It is especially important for parents and teachers to learn how to de-

tect the early warning signs of abuse.

Any sign of distress in a child can indicate sexual abuse. Some common ones are listed below. While these signs do not necessarily mean a child has been abused (there could be other valid reasons), they are warning signs and should not be ignored omain. Digitized by eGangotri

Behavioral changes can include:

- · any sudden change in behavior
- reverting to younger behavior
- withdrawal
- loss of self-confidence
- self-destructive behavior
- self-inflicted wounds or suicide attempts
- running away
- under-achieving at school
- self-hate; depression
- sexual behavior and showing sexual awareness inappropriate for age
- continual open masturbation
- aggressive and inappropriate sex play
- aggressive behavior or severe tantrums
- an air of detachment or a "don't care" attitude
- overly compliant behavior
- relationships between adults and children which are secretive and exclude others
- only happy in school, or is kept away from school by a parent
- is never happy in school, or always fearful to come to school
- does not join in school social activities or has few school friends
- does not trust adults, particularly those who are close

Physical signs can include:

- irritation, pain, or injury to the genital area
- difficulty with urination
- venereal disease
- too much or too little sleep; nightmares; bed-wetting
- over-eating or eating too little
- phobias
- stomach cramps that have no medical cause

Comments can include:

- Prabhuji fooled around with me.
- I'm afraid to go to school.
- I don't like to be alone with

7. Monitoring Suspected Cases

Suspected cases of sexual abuse of children should be reported to the local CPT. Careful and systematic monitoring of the behavior of the child and adult is necessary to assess the situation and decide what action is required. This will be necessary in cases where suspicion is aroused by behavioral changes or inconclusive findings, but no allegation or complaint of abuse. Formal investigations are instigated when a complaint is lodged by a child or evidence of child abuse is revealed.

Teachers are in a unique position of seeing the children almost every day and can act as monitors by recording the behavior of the child (or adult) by keeping records of dates, times, and events. Monitoring is an ongoing process and can take weeks to establish a clear picture of the signs

of child abuse.

Record-keeping should include:

- details of the problem behavior
- where it takes place, with whom, and how often
- details of bruises, problems with walking or sitting
- what activity occurs before and after the problem behavior
- child's relationship with his peers
- child's relationship with staff in the school (both men and women)
- the school's relationship with the child's family
- frequency of psychosomatic symptoms (e.g.: stomach cramps, headaches, etc.)
- patterns of the child's school attendance
- mood changes according to the time of day (i.e., home or āśrama times)

Any sexualized behavior is very significant and should be carefully noted. Children can only learn this from others, either by being abused or by being present during the sexual activities of others (e.g. pornography).

Young children do not have the language for body parts or sexual behavior. Not being able to verbalize what is happening to them in a clear way, they will speak in analogous terms such as snakes that spit at them, tickling they don't like, monsters that gobble them up, etc. Monitoring records should contain the exact words used by the child to describe body parts and the questions asked by the monitor.

Children often express a lot in their drawings and reveal their feelings and fears. For example, pictures of themselves without facial features can represent powerlessness to help themselves. Also, the way a child acts out

with a toy may reveal an abusive situation.

The local CPT must be informed if a child displays any of the following signs of abuse:

saying they have been touched

injuries to the genital area

- awareness of sexual behavior in drawings, play, or talk
- excessive masturbation

The CPT must then contact the temple authorities, GBC, and local government agencies.

8. Responding to a Child's Disclosure

Children sometimes tell of abuse unintentionally. Therefore, the way we respond to their disclosures is very important. Here are some crucial considerations:

- When a child indicates he may want to talk about a problem related to abuse, arrange a time and place where you can meet in private as soon as possible.
- 2. Believe the child. Take his words seriously. Children practically never lie about such things.
- 3. Encourage the child he is doing the right thing and that you are sorry for what has happened.
- 4. Be aware of your responses. Practice "listening with understanding" (see Chapter 22).
- 5. Do not display anger, horror, fright, etc., to the child. Children often think the abuse is their fault and can misunderstand your expressions.
- Don't press for details.
- 7. Ask if they have told anyone else about it.
- 8. Do not promise to keep the disclosure a secret. Explain you have to report it for his and everyone else's well-being.
- 9. Tell a member of the CPT as soon as possible.

9. Counseling

An abused child's ability to cope with the aftermath of his disclosure varies a lot depending on the child, the abusive experience, and what was done after it was disclosed. One of the most common reactions is confusion, particularly if the adults are ill-prepared to cope with the crisis.

Emotional reactions include fear, insecurity, guilt, shame, aggression, or apathy. Abused students are often blamed for the loss of a popular teacher or rejected by their family members when the offender is a parent.

Abused children can feel angry, anxious, and betrayed. Some children will realize it was a bad experience simply because it hurt or they were forbidden to tell anyone. A few children will have seemingly enjoyed the stimulation and can't understand why people are upset. Insensitive handling of this group will cause the most damage.

It is essential for the abused child to talk openly to someone about his experience. That person should be a professional or someone in the community working under the guidance of a professional. Seek professional

help and give counseling to the child as early as possible.

Parents and teachers also have an important role to play in the child's recovery. Avoid expressing grief or pain as it can increase the child's guilt. Allow the child to discuss things in his own time. Don't try to change the subject, but listen and be cool-headed. Children can overcome the traumatic experience of child abuse and we can help by responding properly.

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Index

A	Aniruddha dāsa
	letters to, 3, 23, 106, 130, 372, 373
abuse, child	Aniruddha, Lord, 165–166
See: child protection	answers, responding to, 275
academic subjects	anxiety, 69-70
arithmetic, 375	āpani ācari 'bhakti , quoted, 346
Bhagavad-gītā, 375	apareyam itas tv anyām , quoted, 403
biology, 369, 375, 377	api cet sudurācāro, quoted, 97
botanical science, 378	ārati(s), 123, 348, 364, 372, 373, 374
chemistry, 369	See also: Kṛṣṇa conscious program
English, 370, 375, 398, 404	See also: morning program
geography, 376, 377, 403	arcana-siddhi, 393
grammar, 375, 376, 377	arithmetic, 375
history, 375, 376, 397	See also: mathematics
literature, 375	Arjuna
mathematics, 3, 229, 375, 376, 405	anxiety of, 70
not much required, 364, 369, 373, 376	confusion of, 303–304
Sanskrit, 370, 375–377	killed Karņa, 173
science, 375, 397–408,	killing art and, 140
teaching of, 52	shows compassion, 53
writing, 3, 364, 376, 404	speaking like fool, 337
ācārya, 4	Āryan, 49, 353
See also: guru, spiritual master	āśrama ·
accessibility, 159	curriculum, 425–448
acintya bhedābheda, quoted, 403, 407	principles for, 432–434
Acyutānanda dāsa, 246	positive atmosphere in, 113–116
	teachers, 335, 425–426
adjustments in practice of K.C., 50–51	teachers, 555, 425 125
	āśramas, (four orders), 362
adolescence, 44, 120	assertiveness, 62, 66–68
Advaita Acārya, 244	association
Advaita dāsa, 8	good, 412
advaitam acyutam anādim	of child's peers, 47
quoted, 400	of opposite sex, 51 training children through, 3, 4, 27, 373–37
advance planning, 93–94	
advanced organizers, 184–185	āsurī sampaţ, 160
advising (students), 324, 332	ātmavat manyate jagat, 323
affection 22 106 112 153-154	ātmavat sarva-bhūteşu, 332, 391
discipline with, 23, 106, 112, 153-154	atonement, 113
teachers act with, 156-157	atra te kathayişye 'mum, 242
through training, 21	attention
aham ādir hi devānām, quoted, 401	given to good behavior, 114–116
aiśvarya-mādhurya-kāruṇye, quoted, 81	of students, 78
Ajāmila, 107	attention-seeking student, 141, 143
"Alexander and the robber," 243	austerity
Alexander the Great, 243	in beginning of life, 360
Ambarīṣa Mahārāja, 76	in mode of goodness, 416-417
Amogha dāsa, 215	karmīs can't accept, 384
analogies, use of, 225, 226, 241	of body, 417
andantara-stha-paramāņu , quoted, 401	of mind, 417
anger, 97	of speech, 154, 417
Angirā Rsi, 208, 324, 325, 327	taste for, 23, 42, 123, 365
animal husbandry, 375 CC-0. In Public Domain. Di	guized by to please Lord Hari, 391

train children for, 380	on encouragement, 117
voluntary acceptance of, 359	on humility, 152
authoritarian	on Kṛṣṇa as friend, 321
See: traditionalistic authoritarians	on qualities of brāhmaṇa, 48, 380
authority	on qualities of goodness, 415, 416-418
child surrenders to, 46	on receiving knowledge, 279
decline in Kali-yuga, 127–129	on surrender, 294-295
in schools, 131–132	See also: Bhagavad-gītā
of Hari, guru, Vaiṣṇava & Bhagavad-gītā,395	Bhagavad-gītā, quoted
of teacher-guru, 423	Bhagavad-gītā, quoted
avatāra(s), 181-182, 183	on approaching spiritual master, 72, 131
award certificates, 122-123	on austerity of speech, 154
	on becoming conscious of Kṛṣṇa, 83
	on changing body, 89
В	on characteristics of knowledge, 358
R 1 1 C 11 1 246 420	on confidential knowledge, 117
Back to Godhead, 246, 430	on choosing knowledge, 83
Bahulāśva dāsa, 323	on conceptions of life, 137
bahūnām janmanām ante, quoted, 217	on conquering doubts, 72
Balarāma, Lord	on conquering lust, 47
as brahmacārī, 362–363 stages of youth, 43	on conversing about Kṛṣṇa, 256
with washerman, 244	on degradation of women, 129
Balavanta dāsa, 337	on devotional offerings, 90
Bali Mardana dāsa, 207	on explaining supreme secret, 387
banyan tree, 42, 181, 182, 218, 239	on fruitive reactions to work, 69, 82
beads, japa, 11-12	on heads of state, 344
behavior	on ignorance covering knowledge, 82
acceptable, 307–308	on knower of Vedas, 239
changing students', 78-88	on Kṛṣṇa and Arjuna, 159
of unsubmissive students, 317	on Kṛṣṇa as omniscient, 321
pay attention to good, 115-118	on living entities as parts & parcels, 241, 39
teacher views of, 307	on Lord in heart, 70, 72
unsatisfactory, 308	on material nature, 81
See also: discipline, positive reinforcement	on mode of goodness, 30–31, 59, 62-63, 67
beliefs, modeled by teacher, 11-12	71, 72, 411, 412, 415–416
Benford, Dr., 281-282, 283, 284, 288	on mode of ignorance, 30–31, 59, 60-61, 63, 71, 411
Berkeley bum's choice, 84-85	on mode of passion, 30–31, 61-62, 65, 411
Bhagatjī, 27, 101 Bhagavān Ācārya, 146	on negative consequences, 82
Bhagavan dasa, 12, 198	on prescribed duties, 70
Bhagavad-gītā	on purification through knowledge, 49
as practical book, 388	on quitting body, 174
as real education, 390	on results of activities, 81-82
authority of, 395	on sacrifice, 121
guru teaches, 368	on superior nature, 403-404
purport was lost, 224	on surrender, 81-82
substance of Vedic literature, 115	on transcending modes, 410, 412
See also: Bhagavad-gītā, cited	on tree of Vedas, 42
See also: Bhagavad-gītā, quoted	See also: Bhagavad-gītā
Bhagavad-gītā, cited	Bhagavad-oītā cited
as teaching material, 198, 203	Drugavatam class, 210, 212, 255, 208, 373
for teaching literature, 375	1 - mjerite rimin urung-matak analad 200
on acting under modes, 410	
on dangers of goodness, 416	See also: devotee(s)
on devotional service, 295	bhakti, 367, 392
on doubting authority, 116, 305 CC-0. In Public Γ	Jomain. Digitized by eGangotti

Bhakti Cāru Swami, 132-133 brahmacarya eight aspects of, 175 bhakti-latā creeper, 412 recommended, 345 Bhakti-Śāstri test, 274 taught from childhood, 358 Bhaktisiddhānta Sarasvatī Thākura, Śrīla accepting his guru, 18-19 vow of, 358 See also: brahamcārī(s) accepting sannyāsa, 362 Prabhupāda meets, 190-191 brāhmana Bhaktisiddhānta Sarasvatī Thākura, Śrīla and cobbler, 217-218 as śruta-dhara, 364 quoted, 19 brahminical qualities, 417 Bhaktivedānta Swāmī, A.C. in mode of goodness, 413 See: Prabhupāda, Srīla not everyone becomes, 157-158 Bhaktivinoda Thākura, Srīla, 19,167 reside in gurukula, 362 Bhānutanayā-devī dāsī, letters to, 24, 95 teach qualities of, 48, 347-348, 353, 380, 414 Bible, 212 trained under guru, 359 bijam mām sarva-bhūtānām, quoted, 288, 401 Brahmānanda dāsa, 245, 280 binary questions, 293 Brahmanya-tīrtha dāsa biology, teaching, 369, 375, 377 letters to, 25, 106, 317 Birla, Mr., 212 brahmeti paramātmeti, quoted, 324 Bob, 156, 195-196, 201, 212, 310 Brghu, 219 books Bhrghu-samhitā, 393 children's, 348 Brhadāranyaka Upanisad, 257 knowledge in Prabhupāda's, 48, 389-390, 415 Brhaspati, 108 mundane fiction, 51 bribery, 125 not needed before Kali-yuga, 364 broken record technique, 85-88 boys departments for, 368 kept separate from girls, 365, 368, 379 C reside at gurukula, 383 Caitanya, Lord to become brahmacārīs, 15, 287, 346, 347, 420 appreciating Bhattācārya, 116 See also: brahmacārī(s); student(s) argues with Keśava Kāśmīrī, 220 Brahmā, Lord, 218 as teacher, 4, 380 Brahma-samhitā blessing cowherd boys, 114 cited, 406 brings prasādam, 232 quoted, 392, 401 chastising devotees, 394 brahmacārī(s) compassionate mood of, 305-306 austerities of, 360 dealing with distressed, 98 boys to become, 15, 287, 346, 347, 420 exchanges with Rūpa Gosvāmī, 119, 121 cannot support gurukula, 384 Gaurakiśora Bābājī approaches, 19 controls senses, 368 gives Holy Name, 391 denies senses, 363 glancing at blanket, 327 doesn't break vows, 135 listening to Sārvabhauma, 323–324, 329 instructed about human life, 360 merciful, 130 lives under direction of guru, 34, 358, 360, philosophy of inconceivable, 407 363, 420 praises Rūpa Gosvāmī, 117-119 means celibate, 174, 359 remembering, 337 mother must train, 380 role playing, 215 must be obedient, 34 sannyāsa initiation of, 243-244 must love guru, 17, 366, 421 with Chand Kazi, 145 recommended life for, 194-195 with Jagāi and Mādhāi, 109 rigid training of, 41-42, 360 See also: Caitanya, Lord, quoted; tapasyā begins with, 353 Caitanya-caritāmṛta, quoted under protection of guru, 367 Caitanya, Lord, quoted woman as mother to, 363 on arguing both sides, 221 works like menial servant, 363-364, 366 on humility, 152 See also: boys; brahmacarya; student(s) on living practical life, 346 brahmacārī guru-kule vasan dānto . . . quoted, 16, 194, 360, 366, 367, 383; 420nain. Digitized bon renounced order, 146

on talking like general public, 337 on Vedas in Kali-yuga, 327 See also: Caitanya, Lord, cited; Caitanya-caritāmṛta, quoted Caitanya-caritamrta, cited on son of Sivānanda Sena, 98 Caitanya-caritamrta, quoted closing obeisances, 228 on Chota Haridāsa's offense, 146 on Dāmodara Pandita, 102-103, 112 on Gopāla Cakravartī, 98-99 on Gopinātha Ācārya, 204 on Kṛṣṇa's qualities, 81 on listening to Sārvabhauma, 323-324, 329 on Lord Caitanya as gardener, 4 on Lord Caitanya as maintainer, 91, 113 on Lord Caitanya's blessing, 114 on Lord Caitanya's encouragement, 116 on Lord Caitanya teaching grammar, 375 on material enjoyment, 381-382 on notes of Rūpa Gosvāmī, 117 on power of prasadam, 232 on praise and criticism, 120 on praise for Rūpa Gosvāmī, 119 on relishing Kṛṣṇa's pastimes, 228 on repeating three times, 178-179 on Sanātana Gosvāmī's blanket, 327 on talking like general public, 337 on transcendental body of Lord, 396 on transcendental pastimes, 390 on unwanted creepers, 412 on Vedas in Kali-yuga, 327 See also: Caitanya, Lord, cited; See also: Caitanya, Lord, quoted Cāṇakya Paṇḍita, quoted on blind eye, 354 on foolish love, 26, 106, 111, 153 on loss of time, 396-397 on respect for all, 391 on stages of youth, 312 on useless son, 354 Cāṇakya ślokas, 376 cañcalam hi manah Kṛṣṇa, quoted, 264 cane, 24 celibacy cultivates determination, 347 for brahmacārīs, 359 memory and, 174-175 See also: brahmacārī(s); brahmacarya chalkboard, use of, 271 challenging, 207 Chand Kazi, 145 Chāndogya Brahmana, quoted, 22 Chāndogya Upaniṣad, quoted, 256 changes See: adjustments chanting

before learning to read, 378 glories of Lord, 394 holy name, 394-395 in writing, 404 makes things all right, 179 offenseless, 211 produces chanting, 209 regularly, 353 sixteen rounds, 380 with children, 374 See also: japa, kīrtana character, 354, 370, 434 Chāyā-devī dāsī letters to, 364-365, 376, 379 child(ren) abuse, See: child protection age for learning, 426 are innocent, 26, 367 at Bhāgavatam class, 373 attending aratis, 372 becoming Krsna conscious, 130, 345 books for, 348 can be tricked, 24 chanting with, 374 come to gurukula, 351 Deity worship for, 372 developmental stages, 43-45, 315-317 engaged in superior activities, 23 father of man, 89, 351 follow guru, 368, 421 forced to go to school, 23 greatest violence to, 44, 367 guiding young, 349 in Kali-yuga, 129 influences upon development, 47 Kṛṣṇa conscious training for, 347 learn by example, 349 live with spiritual master, 41-42 necessary mentality for, 420-421 older influence younger, 130 on sankīrtana, 373-374 participate in morning program, 365 play like Kṛṣṇa, 374 relationship with teacher, 421-422 serve spiritual master, 364 should know four things, 365 trained as preachers, 366 trained outside of gurukula, 422 trained through participation, 373 See also: boys; girls; student(s) child protection, 467-479 abusers, fixated, 474 abusers, regressed, 475 abusers, undifferentiated, 475 child abuse, defined, 474 CC-0. In Public Domain. Digitize protection program, 469

child protection team, 468 should be just, 95-97 counseling, 478 sin, not sinner, 97 dealing with stangers, 472 time-out, 104 effective telling, 472 value in using, 78-81 identifying abuse, 475-476 See also: discipline monitoring suspected cases, 476-478 content areas "No, go, tell", 469-472 teachers should know, 49 prevention, 468 See also: academic subjects responding to disclosure, 478 See also: specific subjects (history, etc.) contravenables, 50-52 screening children, 473-474 conversation, tips for, 333-336 screening staff, 472-473 Conversations with Śrīla Prabhupāda, quoted choice, 83-85 on advancing in Krsna consciousness, 369 Chota Haridāsa, 146 on Alexander the Great, 243 Citraketu Mahārāja on analogies, 242-243 becomes purified, 395 on artistry of Kṛṣṇa, 397 cursed by Parvatī, 100 on Aryan, 49, 353 glorifying sādhus, 208 on asking questions, 393 in anxiety, 325, 327 on becoming a mouse, 105 offering prayers, 398 on beginning of life, 224 cleanliness, 31, 349, 440-441 on behavior of leaders, 4 classroom on Bhagavad-gītā, 115 anxiety in, 69-71 on building character, 354 freedom in, 52 on chanting 16 rounds, 311-312 positive atmosphere in, 113–116 on chanting with children, 374 rules for, 77-78, 95 on children's Deity worship, 372 structure in, 52-53, 67, 77-78 on coming to temple, 235 studying within, 135 on confidence in Krsna, 155 teach about Kṛṣṇa in, 195 on consciousness in one's hand, 270 teacher should scan, 272 on controlling sex impulse, 365 See also: gurukula; school on controlling the mind, 75-76 closure, 227-230 on covering of modes, 31-32 cobbler, 217-218 on cruelty to animals, 214 confidence, 151, 155 on Deity worship, 393 confrontation, 147-149 on discipline, 25-27, 95, 101, 131, 316 Consciousness: The Missing Link on discrimination of devotee, 310 quoted, 281-285, 288 on divine experience, 115-116 consequences on example of teachers, 10, 373-374 alternative, 103-105 on faithfulness to guru, 49 apply consistently, 100 on following guru, 367-369 being sent to authority, 103 on foolish men, 33 choosing effective, 94-103, 147 on frustration, 271 "come when you're ready," 104 on girls as inferior, 144-145 "do this first," 104 on goal of teaching, 48, 366-367 exclusion, 104 on goals, 193-194 give & take responsibility, 105 on goals of gurukula, 195-196 grounding, 105 on great brain behind universe, 30 inactivity, 103 on "He is like me," 327 isolation, 104 on hearing, 205-206 logical consequences, 100-103 on hours in school, 372 loss of free time, 103 on importance of gurukula, 352-353 loss of priveledge, 103 on independence, 45-46 mood of student, 107-109 on individuality, 308–309 physical action, 105 on Jagāi & Mādhāi, 109 plan in advance, 93-94 on Kali-yuga opinions, 322 positive reinforcement, 113-116, 126 on knowing destination, 201 properly timed, 98-99 CC-0. In Public Domain. Digitized of Krsna as cowboy, 9

on vegetarianism, 398 on Kṛṣṇa conscious actvities, 140 on who is God?, 304 on Kṛṣṇa's plenary parts, 405-407 on working cooperatively, 257-259, 260 on Lord Caitanya with Chand Kazi, 145 on working for Kṛṣṇa, 155 on material body, 401-403 See also: Prabhupāda, Srīla, quoted on material experience, 168 conviction, 156 on māyā and broken window, 8 cooking, 376 on medicine for jaundice, 13 counselling, 316-317, 336 on mission of gurukula, 354 critical thinking, 267 on modern doctors, 407-408 criticism, 120, 140, 153, 159 on morality, 280 on obediance, 128, 414 crying, 86 culture, modern, 20-21, 50 on offering obeisances, 394 See also: Kali-yuga; society, modern on political tactics, 6-7 culture, Vedic on poverty-stricken Indians, 34-35 See: Vedic culture on proper diagnosis, 324 on purifying the heart, 126 curriculum, āśrama, 425–448 on reading Bhāgavatam, 212 on recess, 374 D on renunciation of Tulasī dāsa, 244-245 on requests for service, 306–307 dadāti pratigrhnāti, quoted, 157 on responsive chanting, 267-268 daivī sampat, 160 on role of demigods, 30 Daksa, Prajāpati, 391 on sama-darsinah, 7-8 Dallas gurukula, 130, 347, 350, 351, 352, 353, on sannyāsa initiation, 240, 243-244 376, 382, 385 on Sanskrit grammar, 377 Dāmodara Paṇḍita, 102-103, 112 on saying "no," 27, 144 dancing before Deity, 392 on serious hearing & speaking, 234 Dayānanda dāsa on silence, 198 letters to, 32, 350, 352, 353, 366 on smoke and flames, 240 De, Gour Mohan, 156 on so-called incarnations, 32-33 death, 48 on souls of animals, 215 debate, 221 on speaking sweetly, 212-213 dehino 'smin yathā dehe on spiritual activity, 40 quoted, 89, 169-170, 214, 215, 275, 354 on spiritual frustration, 12 Deity on spreading Kṛṣṇa consciousness, 11 appearance of, 13 on strong determination, 389 dancing before, 392 on students as tutors, 220 is Kṛṣṇa, 396 on surrender, 305 seeing, 76, 171 on sūtras, 176 worship, 365, 372, 393 on systematic management, 29, 213 demoniac qualities, 160 on taking sannyāsa, 367 demonstration, 10, 208 on teaching academics, 375, 377-378 desire, 41, 42, 166 on teaching future preachers, 355, 365 detachment, of teachers, 49, 161-162 on teaching Sanskrit, 377 devotee(s) on testing guru, 230 accidents committed by, 108 on thanking Jadurānī, 115 association with, 365 on three aspects of Absolute Truth, 324 chant in writing, 404 on transforming consciousness, 206 compared to light globe, 404 on transmigration of soul, 214 hearing from, 205 on treatment of japa beads, 111-12 knows own position, 310 on understanding God, 202 never angry, 309 on university education, 224 qualified as brāhmaņa, 413 on useless knowledge, 377-378 teachers must be, 48, 379 on valid gurus, 319 thinking of self as, 138 on variety, 204-205 train children as, 42, 364-365 on varnāśrama, 157-158 twenty-six qualities of, 9 on Vedic renunciation, 287

CC-0. In Public Domain. Dight dery modes of nature, 410, 413

works for Kṛṣṇa, 155	offering choices, 83–88
See also: bhakta; disciple; Vaisnava(s)	on regret for sinful activities, 107
devotional service	philosophical reasons for, 15–17, 22–23
beginning of, 413	Prabhupāda quotes on, 23–28, 95, 105-10
due to proper training, 95	111–113, 120
effect of, 413	rule of escalation, 79
force spoils, 24, 317	techniques, 54–58
mixed with modes, 410, 411	three ingredients contribute, 17–21
not mechanical process, 24, 106, 119	with affection, 23, 106, 112
principles favorable for, 212, 213	See also: behavior; consequences; self-
teaching as, 48	discipline
See also: Kṛṣṇa consciousness; service	discipline sūtra, 151
Dhanañjaya dāsa, 75	discussion
dharma-kşetre kuru-kşetre , quoted, 377	advantages of, 260
dhīras tatra na muhyati, quoted, 367	as instruction, 255–257
Dhruva Mahārāja, 380	beginning, 265–266
difficult students	defined, 257
attention-seeking, 141	disadvantages of, 260
can be positively affected, 130	encouraging responses, 266
confrontations with, 147-149	ending, 276–277
consult with others about, 103	guidelines for, 269-272
discouraged (student), 137-138	monitoring, 269-270
guidelines for helping, 139	opening question, 12, 266
helpless-inadequate, 142	raising hands, 268
improve self-image of, 138–139	teacher leads, 260-261, 267-277, 285-289
low self-esteem, 143	topic of, 263
power-seeking, 141	using praise as reinforcement, 270-271
revenge-seeking, 142	waiting during, 265
saboteur, 143	with lecture, 210–211
tips for dealing with, 144–149	disruptions in classroom, 38-40
trapped-in-a-role, 143	Diti, 405
underachiever, 143	diversions (of students)
victim, 143	belligerence, 87
Dīkṣit dāsa, letters to, 194-195, 369-370	crying, 86
Dīnatārinī-devī dāsī, letter to, 376	"I'm sorry-give me chance," 87
direct statements, 77, 79-80	"you don't like me," 86
directive statements, 55	See also: difficult students
disciple	divine qualities, 160
dependent upon guru, 15-16	doctors, modern, 407-408
means discipline, 153	doubt(s), 304–305, 394
serves guru, 359	Draupadī, 395
See also: devotee; guru; spiritual master	drawings, 238
discipline	dṛḍha-vratāḥ, 389
advance planning, 93–94	Durkheim, Prof., 115–116
broken record technique, 85-87	Durvāsā Muni, 395
changing student behavior, 78	Dvārakā Māhātmya, quoted, 392
consequences, 80–82, 89-106	Dvārakānātha dāsa, 10, 26, 379
consciousness of teacher, 90-91	
"disciple" means, 153	E
discipline sūtra, 151	
hawks and doves, 54	early childhood, 43, 45, 352
in modes of nature, 63–68	education
judging effectiveness, 107–109	celibacy and, 174
mental, 75–76	child must be given, 24, 95
mothode vary 52	for mode of goodness, 325
mood of student, 107–109 CC-0. In Public Domain.	from early childhood, 352
of māvā 81 CC-0. In Public Domain.	Digitized lgodlaof 347

of māyā, 81

0.11 - 240	father
Godless, 348	always affectionate, 91
helps preaching work, 348	as natural leader, 344
in Kali-yuga, 129	becomes strict, 53
in mode of goodness, 30-31	can make son devotee, 381
Kṛṣṇa centered, 53-54	
Kṛṣṇa conscious institutions for, 346, 352	equated with guru, 420
means no more death, 48	gives seed, 378
modern, 344–345	material, 381
model for, 350–351	must deliver dependents, 380–381
most essential, 347	overlooks child's faults, 91
non-devotee, 390	personifies Lord Brahma, 391
opportunity for ideal, 348	real, 382-383
real process of, 390	responsible for child's spiritual life, 16,
See also: gurukula; school; teaching	420
ei mālākāra khāya ei prema-phala, quoted, 4	sometimes forces son, 26
educational objective	tolerance of, 312
See: objective(s)	treatment of son, 312
ekaś candras tamo hanti, quoted, 33	See also: mother; parents; son
Ekendra dāsa, 349	fault-finding, 154
empathy, 336	fear, 391
encouragement, 113-119	flute, of Lord Kṛṣṇa, 9
English, teaching, 370, 376, 398, 404	focusing questions, 285-286
enthusiasm, in lecturing, 213	force
escalation, rule of, 79, 94-95	artificial threatening, 24-25, 113
etiquette	Kṛṣṇa consciousness not achieved
between adults & children, 50-51	through, 53
Laws of Manu regarding, 133-136	not to be used, 23, 25, 106, 119, 120, 373
not superficial, 132	teacher cannot, 317
teachers observe, 156	See also: discipline
towards teachers, 34, 131-133	forgetfulness in Kali-yuga, 173
Vaiṣṇava, 132–133, 136–137, 434–436	foundation questions, 286–287
evam buddheh param buddhvā, quoted, 47	freedom in classroom, 52
evaluating behavior, 322–323	friend, 321–322
evaluation	
in lesson plans, 190, 191	Fulcher, Joy, letter to, 158-159
of teaching objectives, 199	C
performance, 230–233	G
questions for, 298–299	gamo(a) 102 104 205
example	game(s), 123–124, 365
better than precept, 26, 48, 379, 414	Gāyatrī mantra, 362
children learn by, 350	Gaurakiśora dās Bābājī Mahārāja, Śrīla, 18-1
teachers should be good, 48, 379	GBC, 103, 136, 260-261, 351, 383, 384
teaching by, 3–13, 379	geography, teaching, 376, 403
See also: modeling	Ginsburg, Allen, 267–268
examples, use of, 239–240	girls
expectations	departments for, 368
group, 143	inferior, 144–145
students fufill, 49, 117	living with husband, 244-245
teachers keep high, 138–139	proper protection of, 20
explicit instructional objectives, 196-197	separate from boys, 365, 368, 379
extending questions, 287–289	See also: boys; students
eye contact, 80, 236, 326-327	goodness, mode of
3,5 55511115, 55, 255, 525 52,	assertiveness in, 62, 66-68
F	austerity in, 416–417
	best of modes, 413
failure, of students, 154	chance of liberation in, 413
family, 17, 20	charity in, 417
CC-0. In Public Do	main. Deanditioning of: 411

cultivation of, 30-32, 409, 415, 416 gurukula dangers of, 416 affection within, 112 determination in, 415-418 as perfect system, 16, 348, 421 devotees generally in, 410, 412-413 as real education, 353 discrimination in, 418 based on renunciation, 367 duty in, 415, 418 booklets advertising, 352 education in, 325 children become servants at, 194, 363-364, equated with Kṛṣṇa consciousness, 415 false ego in, 165-166 children from good families attend, 351 foods in, 418 etiquette essential for, 131-136 happiness in, 418 evaluation within, 230-233 intelligent renouncer in, 415 extremely important, 346 listening in, 325 first class education, 354 mind product of, 166 for study of scripture, 369, 370 one should take to, 412 for twice-born, 362 poison in beginning, 62-63 for whole world, 354 qualities of, 416-418 goal(s) of, 42-43, 193-194, 419-420 renunciation in, 418 guru-less, 422 sacrifice in, 418 importance of headmaster, 351-352 teaching in, 62-63 importance of project, 343-355 through sādhanā-bhakti, 412, 415 Indian children attend, 353 understanding in, 62, 418 modern man opposes, 20-21 See also: modes of material nature most important school, 353 Gopāla Bhan, 250-251 obediance in, 414 outsiders enrolled in, 349-350 Gopāla Cakravartī, 98–99, 101 parents do not come, 364, 382 Gopīnātha Acārya, 204 parents must support, 383 Gottlieb, Lou, 310-311 positive atmosphere in, 113-120 Govardhana Hill, 246 principles for āśrama, 432-435 Govinda-devī dāsī, 8 responsibility of GBC, 351, 383 govindam ādi-puruşam . . . , quoted, 392 "screening" for, 130, 385 grab-bag draws, 125 strictness within, 111-112 grammar, teaching, 375, 376, 377 strongly recommended, 420 gratefulness, 396 teaches faith in guru, 49 grhastha, 361, 362, 367, 383, 384 teaching future preachers, 355, 388 grhe thāko vane thāko, quoted, 211 trains brahamcārīs, 15-16, 174 group learning activities, 220-222 trains obediance to guru, 367, 368 group meetings, 72-73 See also: education; school guhyam ākyāti prechati, 325 gurukula staff, 18, 379 gurau sudṛdha-sauhṛdaḥ, quoted, 421 guru Has curriculum subject, 432-433 authority of, 395 Hamsadūta dāsa, 275, 305, 393, 407 brahmacārī obeys, 359, 360, 364, 367 hand gestures, 80 brahmacārī's love for, 34, 363, 421 Hanuman, 311 cannot be false, 34 Hare Kṛṣṇa chanting, 109, 179, 378 faith in bona fide, 49, 368 Hare Krsna mantra, 368, 391 gifts for, 134 Hare Kṛṣṇa movement, 34 pleasure of, 17 Hari, Lord, 391, 394-395 strict following of, 368 Hari-bhakti-vilāsa, quoted, 132 student dependent on, 420 Haridāsa Thākura, 91, 98-99, 101, 113, 119, 246 teacher becomes, 388, 419, 422, 423 Hari Sauri dāsa, 157–158 teaches discipline, 15-16 Haryasvas, 396 "thick" relationship with, 17, 421-422 Hayagrīva dāsa, 240, 257-258, 259-260, 267-268, See also: brahmacārī(s); spiritual master; 372, 375 student(s); teacher(s) letter to, 159 guru-dakşinā, 363 CC-0. In Public Domain Digadmaster, 124, 351 Guru-kṛpā dāsa, 211

See also: teacher(s)	when making changes use, 50
neart, purification of, 126	interactionalists, 55–56
related in adequate student 142	interest boosting, 39
nelpless-inadequate student, 142	interference, 38
Herbie Bressack, 310	interpreting (behavior), 322-323
nigher education, 364, 376	ISKCON
nigher-order cognitive questions	
analysis, 295–296	all serve together in, 259
evaluation, 297–299	focal points of, 11
synthesis, 296–297	guidelines set by, 50
See also: lower-order cognitive questions	importance of school in, 347, 353
hint(s), 79	policies, 313
hippies, 41, 349, 354	
Hiranyagarbha dāsa, 48, 374	I
Hiranyakaśipu, 125, 145, 292, 400	
history, teaching, 375, 376, 397	Jadurānī-devī dāsī, 115
holy places (dhāmas), 21, 404	Jagadīśa dāsa, 10, 25-27, 44, 106, 111-112, 131
	374, 377, 383
hostility, 60, 63–64	letters to, 219, 353, 354, 370, 377
hourglass, challenge of, 45–46	
humanist	quoted on etiquette, 136
See: progressive-humanist	Jagāi, 109, 114
humility, 152–153, 358, 365	Jagannātha, Lord, 117, 147, 158, 231-232, 325
humor, 39, 214	janma karma ca me divyam, quoted, 383
hurdle help, 39	japa
	as curriculum subject, 445
	as instructional objective, 197
	encourage children to chant, 23, 26, 105
I-message, 79	reward good, 123
idam hi pumsas tapasah quoted, 398	student who refuses to chant, 317-318
idam hi viśvam quoted, 407	thoughts about can influence, 137
ignorance, mode of	See also: chanting
changing to goodness, 414	Jaya, 146
conditioning of, 411	jaya-kāle tu sattvasya, quoted, 31
determination in, 71	Jayatīrtha dāsa, letters to, 367, 384
elimination of, 413	jīva
happiness in, 60, 61	
hostility in, 60-61, 63-64	disciplined by māyā, 81
qualities of, 411	expansion, 405–406
understanding in, 60, 63, 411	happy with sacrifice, 121
worker in, 60, 71	Jīva Gosvāmī, Śrīla, 375
See also: modes of material nature	Jīvānanda dāsa, 10
ignoring (while listening), 335	Jyotirmayī-devī dāsī, 377-378, 383
imitative learning, 5	
implicit instructional objectives, 196	K
incontravenables, 51	
independence, 45–46	kaiśora, 44
India, 34-35, 42, 183, 258, 296	Kali-yuga
	decline of authority in, 127–129
Indra Lord 108 246 405	forgetfulness in, 173
Indra, Lord, 108, 246, 405	influence in schools, 23, 122, 129–130
inferential learning, 6-8	no standard of knowledge, 322
inquisitiveness, 393-394	pride in, 153
intelligence	stories for, 242
capacity of, 171	See also: society, modern
development of child's, 46	Karandhara dāsa, 11, 193-194
doubt and, 304–305	karma, 53
functions of, 166, 167, 169-170, 304-305	
master of senses, 166	karmaṇā manasā vācā, quoted, 358 karmīs, 367, 384
organizes information, 171	Karna 173
CC-0. In Public Don	Karna, 173 nain. Digitized by eGangotri

karunā nā hoile kāndiyā . . . , quoted, 19 quoted, 344-345 kathayantas ca mām nityam, quoted, 256 Kṛṣṇa, Lord Kathopanisad, quoted, 76 accepts the bhakti, 90-91 kaumāra, 43, 89, 369 and conditioned souls, 217 kaumāra ācaret prājno . . . , quoted, 367 as brahmacārī, 362-363 Kauśītaki Upaniṣad, quoted, 256 as cowboy, 9 kīrtana(m), 124, 171, 234, 311, 447 as proprietor, 212 Kīrtanānanda Swami, 257-259, 372 as soft & strict, 53 as Supreme Lord, 48 knowledge, 22 as the seed, 288 ko 'rthah putrena jātena . . . , quoted, 354 Kṛṣṇa, Lord captures attention, 223 children's love for, 25, 106, 113 See: Krsna, Lord confidence in, 155 Krsna book, quoted conquered through surrender, 81 on blessings of spiritual master, 363 devotees work for, 155 on brahmacārī system, 347 direct instructions from, 81 on Krsna's education, 362-363 eating dirt, 95-96 on Manigrīva & Nalakuvara, 102 encouraged Arjuna, 117 on prayers of Indra, 246 on stages of youth, 43 grace of, 47 gives seed, 378 on story of washerman, 244 guru strictly follows, 367-368 See also: Kṛṣṇa, Lord hints to Brahmā, 218 Kṛṣṇa-centered education, 53-54 in human society, 392-393 Kṛṣṇa conscious program, 3, 364, 373 lifting Govardhana Hill, 246 See also: morning program love for, 305-306 Krsna consciousness memory due to, 174 advancing in, 369, 395 never alone, 406 and sense gratification, 76 offers choices, 83 as first prize, 123 offers instruction, 354 bring children to, 419 offers process of sacrifice, 121 brings mode of goodness, 31 patience of, 337 cannot be forced, 24-25 pleased with preaching, 245 checklist for, 70 satisfaction of, 140 child trained in, 24, 95, 130, 364 saving Draupadī, 395 classroom structure and, 69 serves guru, 359 compassion in, 332 serving, 414 discipline in, 16, 21 stages of youth, 44-45 distributing, 305 threatened by mother, 25, 90 expertly taught, 51 went to gurukula, 364 in adolescents, 45-46 with washerman, 244 in difficult students, 139-140 within atom, 406 in mode of goodness, 412 See also: Bhagavad-gītā, quoted; Kṛṣṇa book, mind in, 165 quoted; specific incarnations modeling of, 10-11 Kṛṣṇa, Lord, cited motivators to encourage, 120-121 on blessings of spiritual master, 363 of parents, 422 on divine qualities, 160 practice of, 180 ee also: Kṛṣṇa, Lord preaching, 369 Kṛṣṇadāsa Kavirāja Gosvāmī, Śrīla, 335 prevents mischief, 40 Kṛṣṇa-sūrya-sama māyā haya . . . , quoted, 157, 410 principles of cannot be changed, 50 kṣatriyas, 359 qualities of boys in, 344 Kuruksetra, battle of, 160 refusal to take, 355 relationships in, 34-35 stops birth & death, 48, 366 lālane bahavo doṣāḥ . . . , quoted, 26, 106, 111, teaching in, 414 through activities, 140

See also: devotional service

Kṛṣṇa Consciousness: The Matchless Giftblic Domain. bilalayet panga parṣāṇi, 312

Laws of Manu, quoted on etiquette, 133-135	foolish, 112
leader(s), 4, 344, 347	motivated by, 120
learning	service out of, 366
age for, 426	strictness based on, 112
as much as possible, 393	lower-order cognitive questions
three levels of, 216	application, 293
See also: teaching	binary, 293
learning activities, 175, 180, 216-222	defined, 292
learning theory, 169, 170-171	memory, 293–294
lecture(s)	recall, 294
challenging, 207	translation, 294–295
closure, 229–230	See also: higher-order cognitive questions
demonstration, 208	
discussion, 210–211	M
for transferring information, 259	
guidelines for, 222–214	Mādhāi, 109, 114
humor, 214	Mādhavānanda dāsa, 214, 275
organization of, 213	Madhudvişa dāsa, 11
Prabhupāda valued, 206	Madhvācārya, Śrīla, quoted, 393
punctuality and, 214	Mahābhārata, cited
questions after, 208–210	for less intelligent, 182, 242
time limits of, 207, 214	on importance of service, 22
variations on, 207–211	Maitreya, 279
vs. discussion, 255-257	Maitrāyaṇī Upaniṣad, quoted, 22
Lennon, John, 319	Mākhanalāl dāsa, 32
lesson plans	Mālatī-devī dāsī, 243
evaluating, 190, 231-233	mām aprāpyaiva kaunteya , quoted, 354
example, 190-191	mām ca yo 'vyabhicāreṇa , quoted, 410
guide for, 189–190	mamaivāmso jīva loke, quoted, 241, 399
guideline questions, 192	management
time statements, 191	
variations on, 191	as spiritual, 29, 213
See also: objectives	basic principles for teachers, 29–40
lies	of group activities, 221-222
remedy for, 27, 101	sign of intelligence, 30
problems with, 27, 131	See also: classroom
lifting questions, 288-289	manipulative, 335-336
limitations, 311, 312-313	mantra(s), chanting different, 50
listening	Manu, Laws of
deeper communication, 328	See: Laws of Manu
inappropriate responses, 333	Manu, quoted, 133-135
non-judgmental acknowledgements, 328	Manu-samhitā, cited, 22
passive, 326-327	marbles, 124
requires mode of goodness, 325	Mārkandeya Purāṇa, 337
responding with understanding, 326, 329-	material(s), in lesson plans, 190
332	mathematics
stages of, 326-327	teaching, 3, 229, 375, 405
to students, 324–325	See also: arithemetic
when to stop, 334	mattah smrtir jñānam , quoted, 174, 399
See also: responding	māyā
literature, teaching, 375	agents of, 410
liveliness, teacher, 234–238	independence is, 46
logical consequences, 100-103	Jiva disciplined by, 81
long-windedness, 335	overcome, 367
love	teachers hear about, 336-337
basis of discipline,23	weeds of, 412
child must be given, 25-26, 95	whole universe is, 8
CC-0. In Public Do	Māyāvāda, 295 main. Digitizēd by eGangotri
CC V. III'I ubile Do	- State of company

\(\(\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	
Māyāvādīs, 33	real, 382, 383
media, use of various, 238	responsible for child's spiritual life, 16
meetings, group, 72-73	See also: father, parents
memory	motivators, verbal, 120
advanced oragnizers, 184-185	mṛtyu-samsāra-vartmani, quoted, 354
aided by codes, 176	mukti, 70
celibacy and, 174-175	Mukunda dāsa, 10, 265-266
enhancing methods, 180	
function of intelligence, 166, 167, 169	N
importance of, 173-174	
mnemonic structure, 177	na ca tasmān manusyesu , quoted, 368, 387, 388
order, 175, 181–182	na sa siddhim avāpnoti, quoted, 153
questions, 293–294	naistika-brahmacārī, 347
retest, 178 review, 178	nama om viṣṇu pādāya , quoted, 394
serial clue, 177	name(s)
storage, 175, 181	abusive, 97
strengthened through practice, 179	cause of emotion, 330
structure, 175, 183–184	use of, 80, 271
mentality	nāmnad balād yasya hi , quoted, 211
child should develop certain, 16	Nandarānī-devī dāsī, letter to, 270
karma-kāṇḍa, 82	Nārada Muni
problem, 140–143	addressing Yudhisthira, 264
śūdra, 27	and Mahārāja Citraketu, 208
mind	as curriculum subject, 432 as naiṣtika-brahmacārī, 347
controlling the, 75-76	cited in verse, 396
evolution of, 165	instructs Prācīnabarhişat, 242
flickering, 264	punishes sons of Kuvera, 101-102
functions of, 167–168	receives mercy of sages, 15
known as Aniruddha, 165	with brāhmaṇa and cobbler, 217–218
knowing students', 325	Nārada Muni, quoted
needs time to analyze, 171	on behavior of student, 16
mnemonic structure, 177	on dancing before Deity, 392
modeling	on gurukula training, 41, 420
as discipline technique, 56	Nārāyaṇa, Lord, 139-140, 217-218
as teaching tool, 4-13	Narottama dāsa Thākura, Śrīla, 305-306
See also: example	nasta prāyesv abhadresu, quoted, 205
modes of material nature	nate vase gunthana tana, quoted, 6
act upon devotees, 410	Nectar of Devotion, cited
and non-surrender, 410-411	on humility, 152
teaching in, 59-63	on pride, 152
See also: specific mode (goodness, etc.)	Nectar of Devotion, quoted
Mohanānanda dāsa, letter to, 351-352, 384	on dancing before Deity, 392
monitoring discussion, 269-270	on Kṛṣṇa conscious boy, 344
Montessori system, 365	on mukti, 70
morality, 160	on service to spiritual master, 359
Morissey, Mike, 311	Nectar of Instruction, quoted
morning program, 171, 364, 365, 374, 444-447	on exchanges of love, 157
See also: Kṛṣṇa conscious program; specific	on favorable principles, 213
activities (e.g. japa)	negative consequences, 82, 83, 85, 90, 100, 115,
mother	126
always affectionate, 91	New Vrndāvana gurukula, 379, 382
can make son devotee, 381	nirvāṇa, 40
material, 381	Nityānanda, Lord
must deliver dependents, 380	misdirects Lord Caitanya, 243-244
	saves Jagāi & Mādhāi, 109, 114
must train child, 380 personifies the earth, 391 CC-0. In Public Domain	Pittyo hityanam cetanas, quoted, 140

cited in verse, 235

heard from Sukadeva, 404 no-problem area, 314 question of, 280-281 non-assertiveness, 61-62, 63 quoted non-directive statements, 54 on atonement, 113, 233 nonjudgmental acknowledgements, 328 regret of, 108 non-questions, 292-293 parroting, as listening response, 334 non-verbal messages, 327 Pārvatī, Mother, 100, 327 notes, as motivators, 121-123 passion, mode of action in, 61 0 changing to goodness, 414 conditioning of, 411 obedience egoism in, 166 first law of discipline, 22, 128 elimination of, 413 in gurukula, 414 false ego in, 166 problem in schools, 23 happiness in, 61, 62 See also: discipline non-assertiveness in, 61-62, 65-66 objectives qualities of, 411 defined, 193 understanding in, 61, 65, 411 educational, 193, 195, 196, 199 worker in, 61 evaluating, 199, 201, 232 See also: modes of material nature how to write, 197-198 passive listening, 326-328 in lesson plan, 189-191 Patel, Dr., 32-33 instructional, 195, 196-197, 202-203 Path of Perfection, quoted stated clearly, 201 See also: lesson plans on celibacy, 345 on children in Krsna consciousness, 130, offenses, against holy name, 211 Ono, Yoko, 319 patram puspum phalam toyam, quoted, 90 open posture, 326 organization of lecture, 213 pausing, 273 See also: waiting pauganda, 44 physical intervention, 55, 56 param drstvā nivartate, quoted, 27, 40, 144 pitā na sa syāj . . . , quoted, 381 Paramahamsa dāsa, 154-156, 215-216 planned ignoring, 38 Paramānanda dāsa, letter to, 348 positive atmosphere Paramātma, 391 in gurukula, 111-116, 120 parānci khāni vyatrnat . . . , quoted, 76 maintain in classroom, 35 parents praise used for, 158-159 affection of for children, 382 See also: classroom, gurukula as good association, 4 positive reinforcement, 113-115, 119, 426-427 as serious devotees, 20 See also: praise chastise children, 91 Powell, Rev., 397 consciousness of, 47 power-seeking student, 141 delegate authority, 421-423 prabhāsmi śaśi-sūryayoḥ, quoted, 288 duty of, 18, 382 prabhu," 136, 145 engaged in preaching, 382 "Prabhupāda," meaning of, 145 may fail to support education, 18 Prabhupāda, Śrīla must maintain position, 51 as curriculum subject, 428-431 not at gurukula, 364, 382 as "ever well-wisher," 321 notes to, 122-123 compassionate mood of, 305 responsible for gurukula, 383, 384 discussed philosophy, 255 send children to gurukula, 383 gives Bhakti-Śāstri test, 274 should support teacher, 93 lesson plan on early life, 190-191 training children themselves, 422 liberality of, 306 See also: children, father, mother merciful, 130 Pariksit Mahārāja role playing, 215-216 cited in lesson, 190

taught affection through training, 21

CC-0. In Public Domiin. Digiteaching drum, 265-266

teaching through attitude, 11 teaching through demonstration, 10 using recorded message, 238 See also: Prabhupāda, Šrīla, cited; See also: Prabhupāda, Śrīla, quoted Prabhupāda, Śrīla, cited on not changing things, 50 on preaching as essence, 387 on pure devotee's mercy, 161 on restraining son, 103 on satisfying needs, 68 on solutions to opposing culture, 21 on training students, 16, 420 requesting opaque projector, 237 See also: Prabhupāda, Srīla; Prabhupāda, Srīla, quoted Prabhupāda, Srīla, quoted on academic education, 364, 369, 373 on accreditation, 384, 385 on actions & reactions, 410 on advancing in Kṛṣṇa consciousness, 369 on Alexander the Great, 243 on analogies, 242-243 on analysis of material structure, 403-404 on artistry of Kṛṣṇa, 397 on Aryan, 49, 353 on asking questions, 393 on associating with devotees, 212 on austerities for children, 384 on becoming a mouse, 105 on becoming convinced, 156 on beginning of life, 224 on behavior of leaders, 4 on belief in God, 283 on Bhagavad-gītā, 115 on brahmacārī life, 174-175, 194, 346, 353, 358–363, 366, 367, 368, 369, 420, 424 on brahmacārī training, 41-42 on brahmacārī's love for guru, 17, 34 on *brahmacarya*, 347, 358, 359 on building character, 354 on celibacy, 179 on changing one's nature, 414 on chanting producing chanting, 209 on chanting 16 rounds, 311–312 on chanting with children, 374 on children learning at home, 383 on children playing like Kṛṣṇa, 374 on children's association, 3-4 on children's books, 348 on children's Deity worship, 372 on children's sankīrtana, 373 on choosing spiritual master, 183-184 on Citraketu's punishment, 100 on cleanliness, 31, 349

on condition of face, 327

on confidence in Kṛṣṇa, 155 on consciousness in one's hand, 270 on controlling sex impulse, 365 on controlling the mind, 75-76 on cosmic nature, 399 on covering of modes, 31-32 on creative energy, 399-400 on cruelty to animals, 214 on dancing for Deities, 392 on dancing girls, 6-7 on Deity worship, 393 on delivering dependents, 20, 380-381 on developing goodness, 413-414, 416 on devotees & holy places, 404 on discipline, 25-27, 95, 101, 106, 111-112, 120, 131, 153, 316 on discrimination of devotee, 310 on discussions of Kṛṣṇa, 256 on Diti's embryo, 405 on divine experience, 115-116 on doubting, 304-305 on duty of teacher, 195-196 on education as preaching, 346 on educational institutions, 344, 352 on enrolling non-devotee children, 348, 384-385 on equanimity of Lord, 91 on escaping karma, 137 on essential education, 347 on example of teachers, 373-374 on faithfulness to guru, 49 on faults of child, 91 on feeling grateful to Kṛṣṇa, 396 on financial support for gurukula, 384 on following GBC, 260-261 on following guru, 367-369 on foolish men, 33 on formal education, 3 on four things children should know, 365 on frustration, 12, 271 on functions of intelligance, 166–167 on giant eagles, 209 on girls as inferior, 144–145 on giving advice, 332 on goal of education, 347 on goal of teaching, 48, 366-367 on goals, 193-194 on goals of gurukiula, 195-196 on great brain behind universe, 30 on "greatest violence", 44, 367 on gurukula, 16, 343, 420 on gurukula building, 379 on gurukula staff, 379-380 on happiness of others, 332 on "He is like me," 323 on hearing, 205-206 on coming to temple, 235 CC-0. In Public Domain. Digitized on Hiranyakasipu's questioning, 292

on his preaching, 162 on hours in school, 372 on importance of gurukula, 352-353 on "impossible . . . in fool's dictionary," 21 on independence, 45-46 on individuality, 308, 309 on institution as rubbish, 32, 356, 366, 388 on location of schools, 379 on Jagāi and Mādhāi, 109 on Kali-yuga opinions, 322 on knowing destination, 201 on Kṛṣṇa as cause of causes, 401 on Kṛṣṇa as cowboy, 9 on Kṛṣṇa as soft & strict, 53-54 on Kṛṣṇa conscious activities, 140 on Kṛṣṇa conscious children, 130, 365 on Krsna conscious training, 3 on life after death, 215-216 on living outside temple, 210-211 on Lord Caitanya & Chand Kazi, 145 on Lord's teaching of devotee, 144 on Mahābhārata, 242 on making adjustments, 50 on marriage, 183 on material body, 401-403 on material enjoyment, 381–382 on material experience, 178 on material reflection, 42 on māyā and broken window, 8 on medicine for jaundice, 13 on memory, 174, 175 on mercy, 152 on mission of gurukula, 354 on mistakes in devotional service, 97 on mode of goodness, 325, 410, 413, 414, 415, 416 on modern doctors, 407-408 on modern education, 344-345 on monarchy & democracy, 397 on morality, 160, 280 on mother training son, 380 on mothers & fathers, 380, 381, 382 on not becoming angry, 309-310 on not being discouraged, 137 on obedience, 22, 128 on offensive chanting, 211 on offering obeisances, 394 on offering prayers, 398 on opening schools, 348 on parental affection, 382 on parents at gurukula, 364, 382 on past life, 393 on playing games, 123 on plenary parts of Kṛṣṇa, 406 on political tactics, 6-7 on poverty-stricken Indians, 34-35 on practical devotional service, 216-217 ic Domain. Digitized by eGangothin on testing guru, 230

on preaching, 32 on proper diagnosis, 324 on purifying desire, 166 on purifying the heart, 126 on questions & answers, 284 on questions from disciple, 279 on reading Bhāgavatam, 212 on reality and, 350, 405 on recess, 374 on repetition, 179 on requests for service, 306-307 on respect for all, 155-156, 391 on respectul prayers, 392 on responsibility of parents, 16 on responsive chanting, 267–268 on role of demigods, 30 on rule of escalation, 94–95 on sama-darsinah, 7-8 on sannyāsa initiation, 240, 243-244 on Sanskrit grammar, 377 on saying "no," 27, 144 on scientific advancement, 281, 282, 284 on "screening" for gurukula, 130, 385 on seeing Kṛṣṇa, 288 on seeing the Deity, 395–396 on separating boys & girls, 365, 368, 379 on serious hearing & speaking, 234 on setting example, 10, 379 on silence, 198 on smoke & flame, 240 on so-called incarnations, 32–33 on souls of animals, 205, 207, 208 on sound, 326 on speaking sweetly, 212-213 on speaking the truth, 154 on spiritual activity, 40 on spreading Kṛṣṇa consciousness, 11 on śruta-dhara, 364 on strong determination, 389 on success of preaching, 114 on success of schooling, 388 on superior engagement, 93 on Supersoul, 391, 392–393 on surrender, 153, 217, 295, 305-306, 307 on sūtras, 176 on symptoms of the mind, 165 on systematic management, 29, 213 on taking sannyāsa, 367 on teachers, 414 on teaching academics, 375, 377-378 on teaching English, 370 on teaching from his books, 389 on teaching future preachers, 355, 365, 388 on teaching Kṛṣṇa consciousness, 49 on teaching Sanskrit, 370, 377 on teaching scripture, 369-370

on three aspects of Absolute Truth, 324	student's feelings, 118
on tiger training, 75-76	teacher's opinion, 118
on tolerance & appreciation, 337	See also: positive reinforcement
on training as affection, 21	pramāṇa-vipraryaya-vikalpa , quoted, 166
on training brāhmaṇas, 347–348	prasādam
on training boys to be unattached, 367	as curriculum subject, 438–439
on training children as preachers, 365	as reward, 125
on training disciples, 159	children take, 372, 374
on training new generation, 350-352, 388	devotees take only, 398
on training through association, 373, 374	discriminating between kinds of, 310
on transcending modes, 412	distribution, 11
on transforming consciousness, 206	
on transmigration of soul, 208, 214, 215	guests take, 11
	guru calls students to, 359
on treatment of <i>japa</i> beads, 11–12	of Lord Jagannātha, 146
on tutoring students, 219-220, 377	potency of, 231, 232
on understanding God, 202	secret weapon, 319
on understanding Lord's pastimes, 390	taking, 311
on university education, 224	time, 93–94
on unmarried girls, 20	types of, as lesson, 224-225, 231-232
on unwanted creeper, 412	Praśna Upaniṣad, 280
on useless knowledge, 377–378	preaching
on Vaiṣṇava, 410	arguing both sides, 221
on valid gurus, 319	as essence, 387
on variety, 204-205	children trained in, 364, 369, 372
on varnāšrama, 157-158	continues Prabhupāda's legacy, 388
on Vedic brahmacārīs, 345	conviction in, 156
on Vedic renunciation, 287	deepens understanding, 180
on vegetarianism, 398	education helpful for, 348
on wasting time, 396–397	effective, 32–33, 153
on who is God?, 304	examples of detached, 161-162
on working cooperatively, 218, 257–259, 260	for most fallen, 109
on working for Kṛṣṇa, 155	improper, 333
on worthwhile knowledge, 284–285	indirect, 245–246
	institution rubbish without, 32, 353, 366, 388
praising disciples, 158–159	parents engaged in, 382
thanking Jadurānī, 115	perfection of teaching, 48
writing to Gandhi, 318	practiced through role playing, 216
See also: Prabhupāda, Śrīla;	students should also, 32
See also: Prabhupāda, Srīla, cited;	through stories, 245
See also: specific topics	preparation, in lesson plans, 189, 190
Pracetās, 309	preparation, in resson plans, 100, 100
Prācīnabarhiṣat, Mahārāja, 242	pretending (to understand), 334
practice, 179-180	pride, 119, 152–153
Pradyumna dāsa, 268, 376	principles, of Kṛṣṇa consciousness, 50
Prahlāda, Mahārāja	prizes, 123–124
questioned by father, 292	probing, 322-323
quoted, on childhood training, 347, 360-	problem mentalities
361	See: mentalities, problem
sweet words to, 145	problems
praise	ownership of, 313-314, 315-318
as verbal motivator, 120–121	no-problem area, 314-315
dangers of excessive, 119	procedures
descriptive statement as 118	choosing, 204
descriptive statement as, 118	example of, 203
for positive atmosphere, 158	in lesson plans, 189, 190, 191, 192
in discussions, 270–271	closure, 191
"increased potency," 120-121	procedure, 190
nonverbal, 121, 270 CC-0. In Public Domain	. Digitized by @ing.91 i
offer sincerely, 35	5 50,000

use of, 35, 54, 79

See also: lesson plans	quick conference, 39
progressive-humanists, 55-56	
progressive teaching, 52	R
proximity control, 39	
Prthu Putra dāsa, 194, 270	rādhā-kṛṣṇa-praṇaya-vidṛtir, quoted, 115
punish(ment)	Raghunātha dāsa, 209
fear of, 25, 95	Raghunātha dāsa Gosvāmī, Śrīla, 337, 381
not to be used, 373	raising hands, 77, 268-269
physical	Rāja Vidyā, quoted, 217–218, 224
avoid, 23-25, 95	rajo-guṇa, 31
never allowed, 24	See also: passion, mode of
slaps, 25	Rāma, Lord, 311, 392, 400
unjust, 95–96	Rāmacandra Purī, 120
used alone, 113	Ramakrishna, 32, 280
Purañjana, King, 242	Rāmānuja dāsa, 246
purusah prakrti-stho hi, quoted, 81	Rāmeśvara dāsa, 210–211
puruşam sāsvatam divyam , quoted, 401	Rathayātrā, 117, 158
Puṣṭa-Kṛṣṇa dāsa, 75, 193, 270	D=
Tapia Tapia daba, 10, 170, 210	reading, teaching, 3, 364, 378
0	realistic, 157
Q	recall codes
questioning	clues & codes, 176–177
as form of instruction, 279	defined, 175
used by Socrates, 291	mnemonic structure, 177
question(s)	serial clues, 177
about lesson plan, 192	recess, 374
address entire class, 276	recognition, 177
address particular student, 276	reinforcement, 55
after lecturing, 209	relationship(s)
analysis, 295-296	between guru & disciple, 420–421
application, 295	between teacher & students, 131-132, 154,
as evaluation, 191	325, 421–423
ask superior, 393	
binary, 293	in Kṛṣṇa consciousness, 34-35 structure within, 52
controlling discussion, 267	surrender is a, 306
defined, 292	relevance, of teaching materials, 175, 177
extending, 287–288	
evaluation, 297-298	repetition 175 178 170
focusing, 285–286	repetition, 175, 178-179
for studying this book, 449-466	respectfulness, 155-156, 394 responding
foundation, 286–287	
higher-order cognitive, 293, 295-299	being manipulative, 335
lead discussion, 285–289	ignoring, 335
lifting, 288	long-windedness, 335
lower-order cognitive, 293-295	opening then shutting, 338
memory, 293-294	parroting, 334
opening discussion, 264	pretending to understand, 334
pausing, 273–274	with understanding, 329–322, 334–336
qualities of good, 280–285	See also: listening retest, 178
recall, 293-294	
responding to answers, 275	Revatinandana dāsa, 402, 405–406
sequenced, 274, 277	revenge–seeking student, 142 review
synthesis, 296-297	
teacher's response to, 12-13	as part of lesson, 203
that "pull teeth," 273	defined, 178
translation, 294-295	occurs incidentally, 178

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periodic, 175	sattva-guṇa, 31
rewards, 121, 123-125	See also: mode of goodness
robber, and Alexander the Great, 243	sattvāt sañjāyate jñānam, quoted, 30, 325
role model, 5, 130	Satyabhāmā-devī dāsī
role playing, 215–216	letters to, 4, 21, 348, 365, 382
Roost, M., 205-206	sāyam prātar upāsīta , quoted, 26
Rṣabhadeva, Lord	school
as ideal king, 346	force child to attend, 23
quoted, on saving dependents, 381	
rules, for classroom, 77-78, 93	hours spent in, 372
Rūpa Gosvāmī, Śrīla	in each temple, 348
handwriting of, 119	inviting children for, 348
meets Lord Caitanya, 305	not in cities, 379
quoted on symptoms of love, 157, 325	organizing Kṛṣṇa conscious, 41–42, 364
verses of, 117, 121	problems in modern, 23
	teaching Kṛṣṇa consciousness in, 348
Rūpa Vilāsa dāsa, 24-25, 131, 374	teaching sex in, 359
letters to, 25, 106, 113, 119, 350	See also: classroom, education, gurukula
	science
S	advancement of, 282, 284
	real, 366
sa vai pumsām paro , quoted, 140	teaching, 195–196, 375, 397–408
sacrifice, 121	Science of Self-Realization, The, quoted, 345, 35
sad-dharma-prcchāt, quoted, 393	scientists, 48, 366, 399–401, 403
sādhanā, for gurukula students, 51	"Secret Three, The", 124
sādhus, teachers as, 18	self-discipline, 75–76
sākṣād-dharitvena samasta śāstrair , quoted, 367-	self-esteem, low, 143
368, 388	self-image, improving, 137–138
sama-darśinaḥ, 7-8	sense control, 75-76
samāsa, 377	sense gratification
samskāras, 336, 377	society aims at, 20, 21
samsāra-biṣānale , quoted, 369	spoils children, 24, 42, 123, 364
Sanātana Gosvāmī, Śrīla, 91, 113, 340	senses, functions of, 167, 168
sandhi, 377	sequenced questions, 277
Sāndīpani Muni, 362	serial clue, 177
saṅkīrtana, 373, 382	service, 29, 134
sannyāsa	See also: devotional service
acceptance of, 362, 367	set, 223–226
	sewing, 376
initiation, 244, 245	Siddha-svarūpa dāsa, 211
sannyāsī	sin, and virtue, 7
cannot support gurukula, 384	śişyas te 'ham śādhi mām tvām prapannam,
respect for, 155, 323	quoted, 303
top post, 257	slaps, as punishment, 25, 95
travel & preach, 351	socialization, through modeling, 13
victimized, 368	socialization, through modernig, 10
Śaradīyā-devī dāsī, 13	society, modern
śarira avidyā jāla, quoted, 402	decline of authority, 127–129
sarva-dharmān parityajya, quoted, 80, 153, 217	made of mixed castes, 352–353
sarva-yonişu kaunteya, quoted, 378	See also: Kali-yuga
Sārvabhauma Bhaṭṭācārya	S-O-L-E, 326-327
accepts prasādam, 232	son
friendship of, 204	sometimes forced by father, 26
instructs Lord Caitanya, 323-324, 329	treatment by father, 312
Satsvarūpa dāsa Goswami, 275	under strict order, 45
letters to, 3, 4, 16, 31, 41–42, 48, 216-217, 348-	useless, 354
349, 350–351, 352, 364, 365, 373, 374,	See also: father; mother
277 270 202	spanking, not recommended, 25, 95
376, 379, 382 OC-0. In Public Domain.	Districtal master
notes by, 376-377	

blessings of, 363 brahmacārī collects for, 353, 358, 361, 363 can change nature, 414 children take shelter of, 382 debt to, 363 delivered Vedic hymns, 364 delivers dependents, 380-381 disciple serves, 359 obeisances to, 136, 394 personification of Vedas, 391 relationship with, 420-421 rewarded with daksinā, 363 trains brahmacārī, 360 trains in discipline, 16, 420 See also: brahmacārī(s); guru; teacher śravanam kirtanam visnoh ..., quoted, 234, 361, 392 Śrī Caitanya Śikṣāmṛta, cited, 167 Śrī Iśopanisad, cited, 11, 180 Srī Iśopaniṣad, quoted, 344 Srīla Prabhupāda Līlāmrta, cited, 190 Śrīla Prabhupāda Līlāmrta, quoted on chanting, 209 on choosing spiritual master, 183-184 on drum lesson, 265-266 on father's chastisement, 156 on GBC voting, 261 on Morning Star Ranch, 310-311 on Prabhupāda's choice, 256 on shaving head, 246 Śrīla Prabhupāda on Gurukula, quoted, 136 Srīmad Bhāgavatam, cited as basis for gurukula, 194-195 as containing many stories, 242 for teaching history, 375 on brahmacārī life, 369 on Kali-yuga forgetfulness, 173 on mandāh sumanda, 354 on reading from, 212 questions form basis of, 279 See also: Srīmad Bhāgavatam, quoted Śrīmad Bhāgavatam, quoted on Absolute Truth, 398-399 on accepting plan of Lord, 144 on Ajāmila's repentance, 207 on answering from authorities, 332 on astonishment of Umā, 327 on atonement, 113 on behavior of student, 16, 37 on belittling a devotee, 337 on Brahmā's penance, 218 on brahamcārī training, 44 on childhood impressions, 138-139 on child's mind, 125 on Citraketu Mahārāja, 208 on Citraketu sees the Lord, 395

on Citraketu's punishment, 100 on confusion of Yamadūtas, 37, 38 on cosmic manifestation, 399-400, 401 on curse of Visnu bhaktas, 264 on delivery of dependents, 20, 380 on Diti's embryo, 405 on ears of universal form, 326 on effect of devotional service, 413 on elements of time, 396 on endeavoring for purposeful end, 369 on engaging mind & senses, 76 on evolution of mind, 165 on executing austerities, 391 on glorious questions, 281 on gopīs' encouraging Kṛṣṇa, 125 on grateful soul, 396 on happiness of others, 332 on heavenly disturbances, 96 on holy places personified, 404 on identification with body, 393 on Indra's regret, 108 on intelligence, 166 on Jaya & Vijaya, 146 on King Vena, 117 on Kṛṣṇa's eating dirt, 96 on Kṛṣṇa's satisfying the munis, 395 on liberation, 83 on mercy of sages, 15 on mind as Aniruddha, 165-166 on mode of goodness, 413 on modes of nature, 31 on partiality of Lord, 139 on pleasing prayers, 392-393 on Pracetas, 309 on Prahlāda's studies, 292 on protection of Prahlada, 91 on purpose of Mahābhārata, 182 on questions to Citraketu, 325 on regular hearing, 205 on religious principles, 332 on sense gratification, 76 on Sukadeva's examination, 233 on Supersoul, 392 on sweet words to Prahlada, 145 on symptoms of Kali-yuga, 128, 205 on taxes to king, 403 on two kinds of sense, 166-167 on tree of the body, 403-404 on unnecessary anger, 397 on Vedas, 245 on Vṛtrāsura's advice, 332 on unalloyed devotion, 416 See also: Srīmad Bhāgavatam, cited Srīnivāsa Acārya, 395 Srīvāsa Thākura, 394 sṛṇvatām sva-kathāḥ kṛṣṇaḥ, quoted, 126, 415 on Citraketu's prayers, 398 CC-0. In Public Dománultaedhard (brahmacari), 347, 364

fruti mantras, cited, 22	tutor each other, 220
thāne sthitāḥ śruti-gatām, quoted, 206	two kinds of, 315-319
stick, only for show, 24, 113	underachiever, 143
Stoka Kṛṣṇa dasa	unqualified, 22
letters to, 24, 49, 106, 123, 204, 350	unsurrendered, 316–319, 322
stories	Vedic, 303
as indirect teaching, 246–247	victim, 143
as preaching, 245–246	See also: brahmacārī(s); disciple; teacher(s)
choosing, 248	śūdra
in Kali-yuga, 242	can get perfection, 158
learning, 248-249	label of, 154
qualities of good, 247–248	mentality, 27
storytelling, 249–251	society today, 352, 353
stress, of teaching, 69–72	suhṛdam sarva-bhūtāṇām, quoted, 321
structure, in classroom, 52-53, 67, 77-78	
student(s)	Sukadeva Gosvāmī, Srīla
	as guru, 233
afraid to disobey, 414	as respectful, 394 studied from father, 404
and failure, 154	See also: Śukadeya Gosvāmī, Śrīla, quoted
as "good" or "bad," 49	
attention-seeking, 141	Śukadeva Gosvāmī, Śrīla, quoted
basic steps to train, 46	on astonishment of Umā, 327
behavior of, 307–308	on glorious question, 281
brahmacārī life of, 358, 359	on King Citraketu, 325
celibacy and, 174	on Vṛtrāsura's advice, 332
confrontations with, 147–149	See also: Śukadeva Gosvāmī, Śrīla
confusion of, 37	summarizing, in discussion, 269
constantly engaged, 131	Suniti, (mother of Dhruva), 380
directing questions to, 276, 280	surrender
discussion ideas from, 272–273	essential for spiritual life, 153
diversions of, 86–87	explained, 294-295
do grow up, 89–90	in education, 303–305
emotion of, 329–331	makes student dear, 81
etiquette toward teachers, 133–135	required from student, 319
fulfill expectations, 49	Sūta Gosvāmī, Srīla, 394
heart must be purified, 126	sūtra, 176
helpless-inadequate, 142	svāmša, 406
in Kali-yuga, 127–129	Svarūpa Dāmodara dāsa, 176, 280
individuality of, 311	Svarūpa Dāmodara Gosvāmī, Šrīla, 121, 146
involvement in learning activities, 222	Svāsti-devī dāsī, letters to, 24, 120
learn from observation, 6-10	Svetaketu, 237–238, 256
limitations of, 311	Śvetāśvatara Upaniṣad, quoted, 22
listening to, 323–325	sweets, 125
low self-esteem, 143	Śyāmā dāsī, 257
no-problem area, 314-315	Syāmasundara dāsa, 40, 401-402, 405-406
older influence younger, 131	letters to, 158
ownership of problems, 315-319	synthesis questions, 296–297
power-seeking, 141	
pride in, 152	T
proper mood for discipline, 107–109	
	tad darśana-dhvasta, quoted, 395
respect teachers, 51	tad viddhi pranipātena, quoted, 305
saboteur, 143	tamo-guna, 31-32
see the good in, 115	See also: ignorace, mode of
should preach, 32	tapasyā, 353, 363, 365
śruta-dhara, 364	tat te 'nukampām' , quoted, 83
surrender of, 22, 81, 306	Taittariya Upanişad, quoted, 219
surrendered, 315-319, 322	
trapped-in-a-role, 143	- the say were Better

tasyaiva hetoh prayateta . . . , quoted, 369 tāvac ca śobhate mūrkhah, quoted, 33 "teachable moment," 12 teacher(s) accessibility of, 159 act with affection, 156 act with detachment, 161-162 address as "prabhu", 136 as curriculum subject, 434 as preachers, 389-390 as qualified sādhus, 16-17 āśrama, 425-427 authority not delegated to, 421 beginning & ending activities, 35-36 cautious when listening, 336-337 commitment to learning, 12-13 compassion of, 309-310 confrontations with students, 147-149 convinced preaching of, 156 counsels students, 319 criticising students, 153 cultivate mode of goodness, 30-32, 62-63, dealing with stress, 69-72 directing & distributing questions, 276, 279duty of, 195-196 effective preachers, 32-33 establish classroom structure, 77-78 etiquette towards, 133-136 evaluating performance, 230, 231 group meetings for, 72-73 handling disruptions, 38-40 in Kali-yuga, 129 in United States, 23 in Vedic times, 22, 23 inappropriate responses from, 333-336 individuality of, 308-309 influenced by material modes, 59-63, 410 knows mind of student, 324-325 Kṛṣṇa centered, 53-54 Kṛṣṇa conscious, 4, 8, 48, 156, 379 leading discussions, 260-261, 263-277, 285-289 learning theory applications, 170-171 learns Bhagavad-gītā, 388 lecture guidelines, 212-214 limitations of, 310 limitation place upon, 312-313 listens to students, 323-325 liveliness of, 234-238 make teaching service, 48, 69-70 managerial principles for, 29-40 managing group activities, 221-222 memory enhancers, 181-182 monitoring, 269-270

80-82. must plan lessons, 189-190, 202 needs must be met, 69 no-problem area, 314-315 non-assertive, 61-62, 63, 65-66 observe expert teachers, 73 obstacles to overcome, 21 own teaching style, 57 ownership of problems, 313-314, 318-319 preach to the world, 388 prepare for class, 36 presentation of material, 175-185 presenting choices, 83–84 presenting learning activities, 216-219 reinforce positive behavior, 111-113, 119relate personally to students, 34-35, 39 respect students, 49, 155-156 responding to answers, 276 responding with understanding, 329-332 responses of, 322-323 represents Kṛṣṇa, 304 should be realistic, 157-158 should become gurus, 368, 419, 422-423 should encourage students, 113-119, 137 should gain parents' support, 93 should not be lenient, 26-27, 45, 106, 111, takes place of intelligence, 414 teaches by example, 3-13, 26, 48, 379-380, 414 telling stories, 242-251 thinks aloud, 10 tolerance of, 309-310, 312 trustworthiness of, 159-160 tutoring students, 219-220, 377 use of questions, 291 use of stick, 24-25 using analogies, 241 using examples, 240 using praise, 270 using sweets as rewards, 125 using variety of media, 238 view of student behavior, 307-308 voice of, 234-235 writing objectives, 196-199 See also: guru, student(s), teaching teaching animal husbandry, 375 arithmetic, 375 as devotional offering, 48 begins with surrender, 304 biology, 369, 375, 377 botanical study, 378 character, 370 chemistry, 369 must follow through with consequences, omain. Didevotional practices, 369

1:00 mile atradomte 107 140	U
difficult students, 127-149	u
English, 370, 376, 398, 404	Uddālaka Āruņi, 237-238, 256
for strong devotees, 414	underachiever, 143
geography, 376, 403	understanding, responding with, 329-332
goal of, 48, 366	United States, teachers in, 23
grammar, 374	Upanişad, cited, 219, 280
history, 375, 376, 397	See also: specific Upanişads
how to conquer death, 48, 366	ūrdvah-mūlam adhaḥ-śākha, quoted, 405
Kṛṣṇa-centered, 53–54	utsāhān niścayād dhairyāt, quoted, 213
Kṛṣṇa conscious philosophy, 51	Uttamaśloka, 392
refer to Prabhupāda's books when, 389	
literature, 375	
mathematics, 3, 229, 376, 405 Sanskrit, 370, 376–377	V
science, 375, 397–408, self-discipline, 75–88	vairāgya-vidyā nija-bhakti-yogam, quoted, 367
See also: training; teacher(s)	vaiṣamya-nairghṛṇye na , quoted, 82
teaching method(s)	Vaiṣṇava(s)
enhance remembrance, 173–185	as curriculum subject, 439–440
positive proof of, 24, 49, 106, 124, 204	authority of, 395
teachers should perfect, 49	loss of one, 351
teaching theory	not so easy, 410
Krsna-centered, 53–54	respects everyone, 155
progressive, 52, 55–56	standard of excellent, 4, 350
traditional, 52, 55-56	teachers, 309-310
Teachings of Lord Kapila, quoted, 363-364	young, 414
Teachings of Queen Kunti, quoted	See also: bhakta, devotee(s)
on essential education, 347	Vaisnava etiquette
on Mother Yaśodā's punishment, 90	See: etiquette, Vaiṣṇava
on orders of life, 347	vaiśyas, 359
on unmarried girls, 20	vānaprastha, 362
techniques, as adjustable, 50-51	vāṇī, 46 vapu, 46
television, 51	varna-sankara, 129, 360
test(s), 177–178	varnāsrama-dharma
thinking aloud, 10	as beginning of human life, 15-16, 346
tiger-training, 16–17, 24, 75–76, 420	teacher remembers principle of, 157
tilaka, 439-440	trains brahamcārīs, 359
time statements, 191, 203–204	Varuṇa, 219
titikṣavaḥ kāruṇikāḥ, quoted, 309 tolerance, 62, 309-310, 312, 358, 410, 417	vedā brahmātmā-vişayās, quoted, 245
touch, 80	vedāham samatītāni, 321
traditional teaching, 52	Vedānta philosophy, 323–324, 329
traditionalistic-authoritarians, 55–56	Vedānta-sūtra, quoted, 82, 205
training	Vedic culture
as pure devotees, 42	absent in West, 183
as real affection, 21	celibacy in, 174
basis steps, 46–47	child sent to gurukula, 363, 420
factors in, 47–48	developmental view of child, 43
See also: teaching	differs from modern society, 20
translation questions, 294–295	discussion used in, 255
trapped-in-a-role, 143	facilitates proper training, 17, 20–21
tṛṇād api sunīcena, quoted, 152, 309	renunciation in, 287 respect offered to all, 127
trustworthiness, 160	teaches avoidance of sex, 361
Tulasī dāsa (poet), 244-245	See also: society, modern
tulasī worship, 445	Vedic standard
twenty-six qualities, 9, 393 CC-0. In Public Doma	towards student, 76 in. Digitized by eGangotri

towards teachers, 18, 22 Vedic system See: Vedic culture Vedic times See: Vedic culture vibhinnāmśa, 406 victim mentality, 143 videotapes, 238 Vidura, 279, 404 Vijava, 146 virtue, and sin, 7 Visnu, Lord, 139 Viśvanātha Cakravartī, Śrīla, 279, 405 visualization, 180 voice, 234-235 Vrndāvana gurukula, 370 Vṛtrāsura, 332 vyākarana, 375 Vyāsadeva, Śrīla, 15, 242, 404 Vyenkata Bhatta, 390 W waiting, in discussions, 265-266 washerman, 244 women and brahmacarya, 175, 358-360 as mother, 363 degraded in Kali-yuga, 129 good, 368 See also: mother writing chanting in, 404-405 should be done repeatedly, 376 teaching, 3, 364, 376 wrong answers, 35 Y ya idam paramam guhyam . . . , quoted, 368, 387, 388 yadāvadhi mama cetah . . . , quoted, 368 Yājñavalka, 358 yam yam vāpi smaram bhāvam, quoted, 174 yameva vidyā śucimapramattam . . . , quoted, 22 Yaśodā, Mother obtaining evidence, 95-96 punishing Kṛṣṇa, 90 threatened Kṛṣṇa, 25, 95, 316 Yaśodānandana Swami, 27, 131 yasya deve parā bhaktir, quoted, 366 yasya prasādād bhagavat-prasādo, quoted, 17, 34, 155, 421 yatra yogeśvarah kṛṣṇo, quoted, 159 yata mata tata patha, 280

yauvana, 44-45, 89

yena sarvam idam tatam, 207 CC-0. In Public Domain. Digitized by eGangotri

Yogeśvara dāsa, 31–32, 33, 198, 202, 206, 241 letter to, 348 Yudhiṣṭhira, Mahārāja, 264, 293, 403

Bhūrijana Dāsa

took initiation from Śrīla Prabhupāda in 1968, and in 1970 he opened ISKCON's first center in Hong Kong. In his last meeting with Srīla Prabhupāda, in 1976, Prabhupāda requested Bhūrijana to help develop ISKCON's gurukula system. Since then he has taught both academics and āsramas in Gītā-Nāgarī and Vrndāvana, and has conducted several teacher training courses in Vrndāvana. In 1987 he began the Vaisnava Institute for Higher Education, wherein he has taught courses on teaching, writing, and the main books of Śrīla Prabhupāda— Śrimad-Bhāgavatam, Bhagavadgita As It Is, Nectar of Instruction, Nectar of Devotion, and Sri Isopanisad. He is presently organizing degree courses on Śrīla Prabhupāda's books, especially the first six cantos of Śrīmad-Bhāgavatam.

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The Art of Teaching weaves together contemporary teaching strategies and the traditional Vedic system. The book includes more than 500 references from Śrīla Prabhupāda's books, conversations, and letters, resulting in a volume of theoretical and practical information in harmony with Kṛṣṇa consciousness.

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